

MISSION BULLETIN



傳教學誌

MISSION BULLETIN

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COVER: Two Little Sisters of Jesus of Charles de Foucauld inspect their new convent—a Chinese Fishing Junk. (of Picture Story p. 301)

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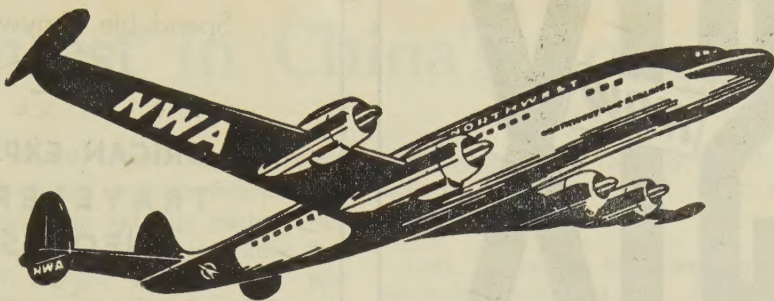
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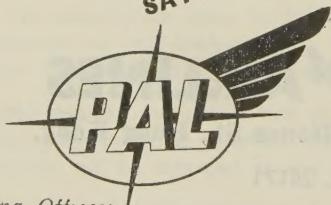
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Unrest in China's Colleges

STUDENT unrest, and dissatisfaction with educational policies followed by communist regimes in satellite nations has swept through practically every nation behind the iron curtain in the past few months. In Hungary it led to a full-scale revolution; in Poland it contributed to a change in Government. Now there are indications that students in Red China are openly questioning the "party line" being taught them.

An editorial appearing in the Kwangming Daily, March 1st, criticises "a small number" of college students for "divorcing their study from the world around them." In simple terms this means that students in China are questioning the basic tenets of communism, and the communist way of doing things.

The editorial went on to remind the students "that they will soon take part in building socialism and should interest themselves in political affairs." Most observers believe that the editorial referred to a new "re-education campaign" initiated by Communist China to combat the repeated student questioning of the Peking version of recent developments in Eastern Europe, where satellite uprisings against Soviet rulers have taken place.

The official version of Peking on these uprisings is that Russian action in crushing the revolt in Hungary, for instance, was against "facist" inspired "counter-revolutionaries". Evidently the college students in China have heard and are willing to believe enough evidence contrary to this explanation.

What, then, is the reason for this apparent breakdown in the "foolproof" system of molding young minds to conform to communist thought and teaching? The answer to this question might be found in

the reappraisal recently made by the Chinese Government of their system of education.

Last December four investigation teams specially organized by the Ministry of Education made a report of their findings. Their observations regarding the difficulties being met in enforcing the pedagogic plans for primary, secondary and normal schools is rather interesting. They place the blame for these difficulties on the teachers themselves.

The report maintains that teachers have failed to adopt the proper methods of training the students of China for "Socialist construction." The investigation teams observed that under the present system of education, the individuality of the student was being repressed:

"During this year there was engendered the belief that overall development meant 'average development'. This led to the over-emphasis of collective activity and the neglect of the need to develop what the students liked best and were accomplished in and to cultivate their capacity for taking up work independently."

However, the report immediately contradicts itself when it charges that teachers were allowing a little too much freedom of thought and action on the part of the students, and were neglecting to provide sufficient "collective activity" on the student level:

"For a time of late, because the educational workers had a muddled idea about teaching according to ability in mind, when the students one-sidedly emphasized the development of 'individual character' and expressed their unwillingness to take part in collective and social activities, the teachers of many schools were afraid to interfere with them."

Having expressed these contradictory views, the report concludes by lamely suggesting that the teachers in general are over-burdened with heavy class-loads, too many extracurricular activities, and large classes.

But here is a dilemma that undoubtedly faces all educational programs under communist totalitarianism. Regiment students too closely, and creative genius disappears. On the other hand allow the students too much freedom, and the bald lies, illogical reasoning, and the petty tyranny being foisted upon the minds of the masses become only too apparent. When this occurs we have "incidents" similar to those that took place in Poland and Hungary.

Evidently this investigation failed to clear up the difficulties being met by the Ministry of Education in its attempt to enforce its "pedagogic line", for the very next month a conference was held in Peking to determine "what policy should be followed to strengthen the work of education of students in political thought."

The reason given for the convocation in Peking was that "students have shown great concern over the series of events that have taken place recently in the international communist movement, and have developed *useful* discussions on these events."

At the conference it was reported "that anomalies still existed among the students. For instance, in dealing with some of the events that happened recently in the international communist movement, some students showed a lack of correct appreciation, while a small number failed to distinguish friend from enemy. A considerable number of students did not quite know the basic difference between socialist democracy and bourgeois democracy."

What were the causes of this apparent failure to educate the youth of China in a proper understanding and appreciation of the communist way of life? Unlike the report of the investigation teams of the previous month, the conference laid the blame on the students themselves:

"First, there were the deeply penetrating class and social roots. At present, most college students have come from families of the exploiting or petty bour-

geois classes, and since these students were young and lacked the experience of actual struggle, they were easily influenced by bourgeois thought that came from their families, the society and schools."

Other factors were also found to be contributing to this "bourgeois mentality" of the students. The conference found that "the defect of formalism also existed in the ideological work of Party and Youth League organizations. In addition certain newspapers and publications had given one-sided publicity to the question of fostering individuality, liberalism and individual wishes. This also helped to a certain extent the growth of erroneous thought among the students."

The conference, then had the following recommendations to make:

"Institutions of higher education should train for the state cadres who were loyal to socialist construction and who were both virtuous and capable. Therefore, in giving students education, the basic policy of educating the younger generation in the spirit of communism should be firmly pursued, the education of the younger generation in the communist world outlook and class struggle should be further strengthened, and so should the education in patriotism and internationalism as well as in communist ethical qualities.

At present, however, the Party and Youth League organizations in all institutions should give the students especially education in proletarian thought and stand."

Will China's re-education campaign succeed? These above-mentioned reports give Western observers reason to believe that China's educational program has failed both in content and in scope. Last June the Minister of Education reported that 78 per cent of the population are still illiterate, and that 52 per cent of the children of school age are not going to school at all.

Finally the frantic changes of its educational policy in recent months are indicative of failure not only in the field of education but also of the whole field of planned national life.

Chinese Mission in Saigon

— By Rev. Eusebius Arnaiz —

IN August 1953 the Reverend P. Guimet, M.E.P., an exiled missionary from China was sent to the parish of St. Francis Xavier in Cholon, Vietnam. A few days later he was given an assistant of the Saigon Vicariate, the Reverend P. Clemens. At that time the parish of St. Francis Xavier embraced the greater part of the city of Cholon and was responsible for the spiritual welfare of all the Chinese in the Vicariate. Since Father Clemens is a Vietnamese the care of his fellow-countrymen fell to his lot (whereas the other Father devoted himself to work among the Chinese).

After two months His Excellency Bishop Cassaigne, Vicar Apostolic of Saigon, sent new workers to assist in the busy parochial efforts of the Fathers. First came Fathers Billaud and Garreau, and after them Father Pencil. These were followed by Fathers Dozance and Richard whose special care was to be the education of the Chinese youth of the Vicariate. All of these priests are members of the Paris Foreign Mission Society who have spent many years in the apostolate in China.

FIRST CHINESE PARISH

With the naming of Father Guimet as parish priest a new life began for the Chinese Catholic community of the Vicariate. The parish had been begun in the early part of the twentieth century,

under a Chinese priest, Rev. Francis Ashua. He built a beautiful church and school, and had baptized many of his neighbors.

After many years of labor he passed to his reward in 1935 and is buried close to his church. He was quite famous among the people, and the place of his church as well as the adjoining street bear his name. However, after his death, from one cause or another, the Chinese Catholic community disintegrated to the point where, in 1953, according to the testimony of the priests, there were scarcely seventy adult Catholics attending Sunday Mass.

The condition of the Chinese school had degenerated to the point where scarcely 300 Chinese students attended class so another school for the use of the Vietnamese was erected in its place. It is not easy to see how so many families fell away from the practice of their religion.

REVIVING A LOST FAITH

For the first year the pastor and his assistants ran into all kinds of difficulties and obstacles. But Providence, and the paternal care of Bishop Cassaigne came to their assistance so that opposition gradually turned into admiration and veneration. The work of regenerating the parish has been slow, but progress has been made. Marriages have been revivified, the

education of Catholic youth has been revived. The Chinese school begun only a short time ago, now has more than one thousand students of both sexes, of whom many have been baptized.

The city of Saigon, to which Cholon is joined, making a huge city of about 2,000,000 inhabitants, has at least 1,100,000 Chinese residents. The greater part are living in Cholon, so much so that the local people call it the "Chinese City". It is here that the parish of St. Francis Xavier is situated for the use of all the Chinese of Saigon. The language of these Chinese is Cantonese for the most part, but there is also a smattering of Swatownese to be heard.

PARISH VISITATIONS

In the autumn of 1954 a month-long mission was conducted at Cholon, and shorter missions of a week's duration in the Cathedral at Saigon; in the city of Dalat and in other localities. In the principal mission, in Cholon, this order was followed:— From the 6th of October to the 16th visitations were made to every Catholic home. By prudent questioning the religious state of the family was determined. From the 17th to the 24th those homes needing special attention because of difficulties discovered in the first visit, were again visited and special efforts made to clear up their difficulties. The actual preaching of the mission began on the 17th. Sermons were given at least twice a day, in the morning and in the evening, and on special occasions.

There was visible fruit as a result of the mission. The spirit of the practising Catholics was strengthened, and the number of known Catholics brought back to the practice of the Faith was encouragingly large:— on some days during the mission

anywhere from five to seven families were brought back to the practice of their Faith. Numerous children were baptized, and many marriages validated.

The number of Catholics in both Saigon and Cholon today can be set at about 3,000. This is due to the catechetical activity of the priests, the Sisters, the catechists, and the Legion of Mary.

LARGE NUMBER OF CONVERTS

Of special note is a work of mercy carried on by the mission. This is a leprosarium established for the poor unfortunates who have been without care for so long, and whose abode has been for the most part the shelter of a cemetery. At present, due to the attention of the priests, about 70 have been baptized, and many more are studying the Doctrine. It is planned to erect a large hospital for these poor unfortunates, both Vietnamese and Chinese, about 40 kms outside of Saigon. It will house 300 patients and will be in the care of the Sisters of St. Vincent de Paul.

Another Parish mission was preached in 1956 not only to the Christians in Saigon-Cholon, but to all the Chinese in the Vicariate of Saigon. It lasted three weeks, of which the first was spent visiting the Christian families in the area.

The number of conversions is remarkable. On one occasion, thirty seven Catechumens were baptized by Bishop Melkebeke, Bishop of Ninghsia, Mongolia.

Many vocations to the religious life resulted from the first mission in 1954. Now, we are confident that vocations to the priesthood, also, will flourish among the Christians of Saigon-Cholon. Therefore with the approval of the authorities, a minor seminary is being opened in Saigon for Chinese youths.

Les Communautés Chinoises du Sud-Est Asiatique

— par le Père Jean-Michel de Kermadec —

C'EST un fait bien établi que, quel que soit l'endroit où l'on se rend à travers le Pacifique, partout on trouve établis des Chinois. Le plus souvent, dans les endroits où ils sont en minorité, ils sont devenus les principaux agents de tout le petit commerce local, au point que, dans la plupart des régions du Pacifique, aller chez le Chinois veut dire aller chez l'épicier du coin, voire emprunter à un usurier. La caractéristique la plus générale et la plus universelle des Chinois d'outre-mer est bien dans cette prise de position en qualité d'intermédiaire ou, lorsqu'il agit d'affaires plus importantes, de compradore. Les Chinois émigrés semblent en effet avoir eu, pour aussi loin qu'on remonte aux origines historiques de ces émigrations, un génie commercial et un sens des affaires, en même temps qu'une connaissance du milieu, qui leur permirent d'accaparer le rôle de trait d'union entre le producteur et les acheteurs et commerçants étrangers. La prépondérance qu'ils s'assurèrent ainsi dans la plupart des pays où on les retrouve, explique les sentiments mêlés que ressentent à leur endroit les nationaux de la plupart des pays où ils résident, d'autant que la forte personnalité de leur culture les rend le plus souvent presque inassimilables par les pays qui les reçoivent, où ils forment des groupes qui restent délibérément étrangers.

Depuis la plus haute antiquité, on retrouve des traces de l'émigration chinoise à travers la plupart des pays du Sud-Est Asiatique et les premiers commerçants européens qui essayèrent de prendre des contacts avec l'Orient, trouvèrent souvent déjà en place des "Compradore chinois" qui très rapidement prirent l'habitude de leur servir d'in-

termédiaire dans leurs échanges commerciaux. La plupart de ces chinois émigrés provenaient des deux provinces maritimes de la Chine, du Foukien et du Kouang Tong. Mais c'est surtout à la fin de la dynastie des Ming que le mouvement d'émigration prit une véritable importance, surtout vers Formose et l'Indochine. Ce mouvement ne fut pas sans rencontrer, de la part des nouveaux Empereurs mandchous, une violente opposition; la loi prévoit même la peine de mort par décapitation pour tous ceux qui abandonneraient le pays clandestinement, ainsi que pour tous ceux qui les aideraient dans la réalisation de ce dessein. Attitude dictée sans doute aux Empereurs par le fait que cette diminution de nombre des sujets serait pour le Céleste Empire une perte en potentiel humain, mais surtout par le fait que ces minorités qui fuyaient la Chine et le nouveau régime créeraient à l'étranger des foyers d'opposition dont les Empereurs Ts'ing et leurs conseillers ne méconnaissaient pas l'importance. On sait en effet le rôle que les émigrés chinois jouèrent dans le succès de la révolution de 1911.

Il est très difficile d'apprécier l'importance actuelle, tant économique que politique, des communautés chinoises établies outre-mer. Car, en plus de la répugnance qu'ont presque tous les Chinois à se soumettre à des recensements démographiques, il est souvent très difficile d'établir une ligne de démarcation nette entre les éléments authentiquement chinois et ceux qui, provenant d'un complexe métissage, n'en présentent pas moins encore des caractéristiques proprement chinoises. C'est ainsi que, par exemple, la statistique officielle du gouvernement du Thailand faisait état en 1937 du chiffre de 524.000

émigrants chinois, tandis qu'à la même époque certains auteurs estimaient que le chiffre réel approchait de 4 millions. Ce chiffre est incontestablement exagéré, mais il donne une idée de la marge d'approximation que l'on peut trouver en cette matière. D'autant que nombre de pays du Sud-Est asiatique ont tendance à considérer comme leurs nationaux tous étrangers qui ne sont pas enregistrés auprès de leur consulat respectif.

Il semble donc que l'on resterait dans les limites du vraisemblable en appréciant la totalité des Chinois résidant dans le Sud-Est asiatique au chiffre d'environ 9 millions, ce qui donnerait un pourcentage de 5 à 6% du total de la population de ces contrées. Ce chiffre coïncide d'ailleurs à peu près avec les statistiques données par le gouvernement de la Chine populaire et qui estime à 11 millions le nombre des Chinois résidant outre-mer.

Il va sans dire que cette statistique démographique ne donne qu'une faible idée de la puissance économique réelle que les émigrés Chinois représentent; bien qu'elle soit plus difficile à estimer, il est probable que, dans beaucoup de ces pays, les Chinois détiennent la plus large part du capital investi ou immédiatement utilisable.

Une caractéristique assez frappante de cette émigration, c'est que, dans les débuts pour le moins, la plupart des Chinois établis à l'étranger gardaient une famille en leur pays d'origine à laquelle ils envoyaient régulièrement une part souvent considérable de leur fortune et parmi laquelle ils espéraient bien qu'un jour leurs ossements iraient reposer. Ce n'est qu'assez récemment, par suite de l'augmentation du nombre des Chinois résidant dans les pays étrangers, qu'une société chinoise plus stable tendit à s'établir au sein de chacun de leurs pays d'adoption et, par une réaction logique, bien qu'un peu paradoxale, une société chinoise plus fermée tendit à prendre la suite des sociétés plus anciennes où le métissage faisait entrer un bon nombre d'éléments autochtones. Par suite de l'augmentation du nombre de femmes nubiles chinoises à l'intérieur de la communauté, le métissage tend plutôt à diminuer et les caractères traditionnels et raciaux de la communauté chinoise à s'affirmer davantage. Ceci prouve bien d'ailleurs

que les premiers émigrants chinois arrivés seuls en pays étranger, s'ils avaient accepté de prendre des concubines autochtones auxquelles ils donnaient de nombreux enfants, — le devoir de procréer étant une vertu essentielle chez eux, — ne s'assimilèrent jamais pleinement pour autant aux communautés dans lesquelles ils vivaient. Dans les cas les plus favorables, la concubine était assimilée et devenait pratiquement chinoise. Quant aux enfants, tout naturellement ils suivaient le père. Des minorités comme celles des Minh-Huong, métis Sino-Vietnamiens, ont pourtant réussi à prendre une personnalité propre, mais il s'agit là d'éléments plus ou moins abandonnés à l'origine par leur père et qui se trouvent donc de ce fait assimilés par le milieu vietnamien. Et cependant, ils continuèrent jusqu'à maintenant à rester fidèles au souvenir de leur origine; ils ne sont plus chinois, mais ils restent pourtant distincts de la masse vietnamienne proprement dite.

1 — LA COMMUNAUTE CHINOISE DU VIETNAM

Les Chinois du Vietnam, dont il est difficile d'évaluer le nombre exact, car aucun recensement complet n'a été fait jusqu'à ce jour, doivent compter de 1.000.000 à 1.500.000 individus, soit entre 5 et 7% du chiffre total de la population. L'agglomération de Saigon-Cholon comprend à elle seule 650.000 Chinois, — Phnom-Penh entre 150 et 180.000, — Haiphong et Hanoi de 50 à 80.000 (tous ces chiffres étant très approximatifs).

Bien qu'anciennement les Chinois du Vietnam aient assez souvent pris des femmes indigènes, au fur et à mesure qu'ils augmentent en nombre et que la proportion des femmes devient plus grande, ils ont de plus en plus tendance à vivre entre eux, sans contact avec les populations locales. Groupés en Congrégations ayant une valeur administrative, chargées d'assurer tous les rapports avec les organisations locales, les Chinois vivent au Vietnam en vase clos. Mais leur influence est considérable. Car, sans parler du Monopole de fait qu'ils se sont acquis comme intermédiaires dans le commerce du riz, la plus grande partie du commerce local se trouve en fait entre leurs mains et la moindre bourgade possède toujours son ou ses épiciers chinois. Ils sont avant tout

“intermédiaires” et traditionnellement le Chinois avait toujours joué le rôle de trait d’union pour les affaires commerciales entre la France, jadis, et le Vietnam (1).

2—LES COMMUNAUTES CHINOISES DE MALAISIE

La communauté chinoise existant en Malaisie et à Singapour est une des plus importantes de tout le Sud-Est Asiatique, tant en nombre que par sa richesse et son influence politique et économique. Notons que c’est dans ce pays que les Chinois sont proportionnellement le plus grand nombre par rapport à la population totale et que, depuis 1941, leur nombre dépasse notablement celui des Malais. Dans les Etablissements des détroits, ils représentaient, en 1948, 59,6% de la population totale et leur nombre atteignait même à Singapour 74,9%.

A la fin de 1950, la population totale comprenait 44,65% de Chinois contre 45,32% de Malais. A Singapour, ils atteignent, en 1950, 77,71% de la population.

L’influence chinoise fut depuis très longtemps très importante en Malaisie et, bien qu’on ne puisse la comparer à l’influence indienne, elle demeure remarquable dans nombre de domaines. C’est ainsi que ce sont les Chinois qui ont les premiers découvert et exploité les mines d’étain et qui furent les créateurs des premières formes de l’industrie artisanale.

L’influence chinoise remonte d’ailleurs à une époque très reculée, puisque la première mention de la Malaisie apparaît dans les annales chinoises de la dynastie des Tang au VIII^e siècle.

La première évidence historique des influences chinoises en Malaisie remonte à 1349, quand Wang Ta-Yuan, un commerçant chinois, parlant de Singapour qu’il nomme Tumasik (ville de la mer), mentionne qu’un grand nombre de jonques faisaient le commerce avec cette île. Plus tard, le célèbre voyageur chinois Cheng Ho, dont les Chinois firent une divinité maintenant fort honorée dans toutes les communautés du Sud-Est Asiatique, visita la Malaisie dans le début du XV^e siècle et il signale à son tour le très grand nombre

de jonques marchandes chinoises que l’on trouvait dans les différents ports de Malaisie, tant à Singapour qu’à Malacca. Et d’Albuquerque signala plus tard que, depuis la fondation du royaume des Malais, tout le commerce de Malacca dépendait des jonques chinoises. Depuis 1424, Malacca envoya assez régulièrement des députations à la Cour de Chine.

Quand en 1509, Diogo Lopes Sequiera, le navigateur portugais, arriva avec l’intention secrète de conquérir Malacca, il trouva dans le port quatre navires chinois avec les capitaines desquels il entretenait d’excellentes relations et qui l’avisaient d’avoir à se méfier des Malais. Faute d’avoir suivi ce conseil, nombre de ses hommes furent saisis ou emprisonnés par les Malais. Incapable de vaincre par les armes, il dut battre en retraite. Lorsque deux ans plus tard, en 1511, d’Albuquerque conquist Malacca sous le prétexte de venger le traitement infligé aux hommes de Sequiera, il fut fort bien accueilli par les commerçants chinois dont quelques jonques venaient d’être saisies par le Roi de Malacca. Aussi firent-ils tout ce qu’ils purent pour aider les Portugais. Si je m’étends sur ce fait, c’est qu’il illustre bien la position que prirent dès le début les commerçants chinois vis-à-vis des étrangers, en se présentant comme les intermédiaires nécessaires et efficaces.

Il est impossible de s’étendre ici sur l’histoire des influences chinoises en Malaisie. Notons seulement que, jusqu’à ces dernières années, la grande majorité des immigrés (et ceci vaut aussi pour les Indiens) était formée par des résidents temporaires venus en Malaisie pour y faire fortune, mais ne désirant pas s’y fixer : c’est ainsi qu’en 1921 le nombre total des personnes nées dans la péninsule ne représentait que 54% de la population totale.

Les grandes vagues de l’immigration chinoise apparurent avec le début de l’exploitation des mines d’étain par des moyens modernes. Le plus grand nombre des coolies employés dans ces entreprises étaient en effet chinois et, au 19^e siècle, des agents recruteurs envoyaient de Chine des coolies à des courtiers de Penang et

(1) Depuis que ces lignes ont été écrites, les mesures administratives du Président Diem tendent à ruiner cette position commerciale privilégiée.

de Singapour. Ce système fut supprimé en 1714; car, malgré l'effort des autorités britanniques pour protéger les travailleurs contre les nombreux abus auxquels ce système avait donné lieu, notamment par la création en 1880 d'un *protectorat chinois* chargé de toutes les affaires concernant la main d'oeuvre chinoise, jamais ces mesures ne purent obtenir un véritable résultat. Les Chinois, en effet, ont toujours eu une grande répugnance à voir le gouvernement se mêler de leurs affaires.

Depuis le début du XXème siècle, si l'on excepte la courte période, entre 1930 et 1934, lors de la crise mondiale, où, dans le but de réduire le chômage, le gouvernement britannique se vit obliger de fixer une limite à l'immigration, l'arrivée des immigrants chinois ne cessa de croître jusqu'en 1948. Depuis lors, les conditions politiques actuelles ont tout naturellement mis un nouveau frein à cette immigration.

Les Chinois de Malaisie sont groupés en différentes communautés, dont la plus importante est celle du Foukien, suivie de près par celle des Cantonais, et groupés en diverses provinces administratives suivant leur province d'origine qui entraîne souvent une spécialisation professionnelle. Ainsi les Foukiens sont propriétaires fonciers ou commerçants dans les villes, les Cantonais sont nombreux dans l'agriculture et dans les mines, les Trieochau sont artisans ou petits commerçants; jamais, et c'est là un point qui différencie profondément ces communautés de celles du Vietnam, le gouvernement ne reconnut aucun organisme analogue à ces congrégations qui, au Vietnam, ont obtenu une personnalité juridique et administrative. Ce point, nous y reviendrons, donne à la position politique des Chinois de Malaisie un tout autre aspect qu'à celle des Chinois du Vietnam.

Pendant le XIXème siècle, le nombre de femmes chinoises existant dans la communauté fut extrêmement faible; leur nombre ne dépassait pas 13% des hommes. Et beaucoup de Chinois avaient alors, au moins, deux femmes, une en Chine et une en Malaisie, sans parler des concubines. Cet état de chose entraîna naturellement un très important trafic de filles-fleurs et jeunes esclaves promises à la prostitution, contre lequel les autorités anglaises luttèrent plus ou moins efficacement.

Mais, depuis que l'immigration devint plus importante, les proportions tendirent à s'équilibrer et, comme conséquence, la communauté chinoise tendit à affirmer plus fortement encore sa personnalité et la ségrégation raciale.

L'importance de la position des Chinois dans l'économie de la Malaisie provient d'un double chef, d'abord de l'importance de leurs capitaux et, ce qui est plus caractéristique pour la Malaisie, de la très grande importance que présente dans l'industrie locale la main d'oeuvre chinoise.

Il est difficile d'estimer d'une manière absolument précise l'exacte valeur des investissements chinois en Malaisie. On estimait en 1937 qu'ils représentaient une valeur de plus de 200 millions de dollars américains, soit un tiers du total des capitaux investis en Malaisie. A cette époque, ils possédaient 16% des plantations d'hévéas et 34% des mines d'étain.

D'après une déclaration récente faite par l'Association des Chinois de Malaisie, qui est le plus grand organisme représentatif des Chinois d'outre-mer, la position économique des Chinois en Malaisie marquerait une notable perte de vitesse. Il faut remarquer que, pour l'industrie de l'étain, les Chinois qui possédaient autrefois la plupart des mines et qui n'en avaient plus que le tiers en 1939, n'en possèdent plus maintenant que 20%. Par contre, en dépit de leurs affirmations, la situation des Chinois dans le domaine des plantations d'hévéas ne semble pas avoir beaucoup changé, puisqu'ils possèdent (d'après la même source) encore 20% des plantations; elles sont surtout entre les mains de Chinois d'Hainan. L'Association ajoute que les Chinois ne possèdent plus aucune compagnie de navigation alors qu'au siècle dernier ils possédaient la Straits Steamship qui fut une des plus importantes compagnies de navigation. Les revenus rapportés par les biens immobiliers ont également notablement baissé. En dépit de ces affirmations pessimistes, je ne crois pas qu'on puisse dire que la situation des Chinois de Malaisie soit tellement catastrophique. N'oublions pas qu'en Malaisie, comme presque partout ailleurs dans le Sud-Est Asiatique, ils continuent de contrôler la presque totalité du commerce de détails et qu'ils sont toujours l'intermédiaire presque nécessaire dans toute opération financière.

Mais une des caractéristiques les plus importantes de la communauté chinoise de Malaisie est que, par suite de la constante immigration de la main d'oeuvre chinoise au 19ème siècle et au début du 20ème, la communauté chinoise comprend maintenant un très important prolétariat, ce qui fait que les Chinois de Malaisie sont beaucoup plus perméables à la propagande communiste que dans les autres pays du Sud-Est Asiatique où en général, pour eux, les problèmes sociaux ne se posent guère.

Depuis longtemps d'ailleurs, les partis politiques ont joué en Malaisie un rôle très important. Comme nous l'avons remarqué, les congrégations, n'ayant pas en Malaisie l'importance qu'elles connaissent au Vietnam par exemple, ne fournissaient pas en effet aux Chinois débarquant de Chine un cadre et une protection suffisante. Aussi se groupèrent-ils spontanément en un grand nombre de sociétés secrètes, dont les principales se réunirent après 1900 en une association plus importante qui joua un très grand rôle dans la révolution chinoise de 1911.

Tous les réfugiés politiques venant de Chine, Sun Yat Sen, Wang Ching Wei, etc....., se donnèrent rendez-vous à Singapour. Le Kuomintang y fut aussi très actif, malgré la défense que manifestèrent toujours à son égard les dirigeants britanniques, inquiets à juste titre du caractère très xénophobe que présentait sa propagande et de son hostilité contre les Japonais, envers lesquels jusqu'en 1941 les Anglais entendaient bien garder une attitude de stricte neutralité. Dès 1954, les communistes prirent une influence importante parmi le prolétariat chinois et, pendant la guerre contre les Japonais, ils furent parmi les principaux organisateurs des partis de résistance et des bandes de guérillas luttant contre l'envahisseur. Leur influence s'en trouva grandement accrue. Ce furent ces mêmes bandes qui, après la défaite du Japon, prirent le maquis et sont en grande partie responsables de la guerre larvée qui règne en Malaisie.

L'attitude de l'Angleterre en face des importantes communautés chinoises a subi depuis les origines un complet revirement. L'Angleterre en effet, tout en encourageant l'immigration des Chinois, dont la main-d'oeuvre plus travailleuse et plus efficace que celle des Malais était nécessaire au développement de la colonie, s'était toujours op-

posée à leur intégration politique, les Chinois comme les Indiens gardant, ainsi que leurs descendants, la nationalité d'origine. Dans les débuts, les Chinois ne se préoccupèrent guère de l'attitude promalaise des administrateurs britanniques tant que la situation économique permettait à leurs affaires de prospérer. Mais lorsqu'au moment de la crise mondiale, entre 1930 et 1935, les rivalités sino-britanniques étaient devenues particulièrement âpres, les Chinois commencèrent à réclamer un droit de citoyenneté qui leur permit de participer à la vie publique, droit qui leur fut toujours refusé par peur qu'ils n'étouffent rapidement la population malaise.

Lorsque les Anglais, après la reddition japonaise, revinrent en Malaisie, ils décidèrent de réviser complètement leur politique à l'égard des Chinois en plaçant sur un pied de stricte égalité les différents éléments de la population, qu'ils soient autochtones ou immigrés. Les Chinois en effet avaient, pendant l'occupation japonaise, fait preuve d'un beaucoup plus grand loyalisme et avaient d'ailleurs subi de la part des Japonais de très violentes persécutions qui firent des milliers de victimes. Il était d'ailleurs impossible d'unifier le statut politique des territoires constituant la Malaisie sans faire une part à l'élément chinois, dont l'influence était considérable et dont l'opposition aurait pu empêcher tout progrès réel vers la démocratisation. N'oublions pas d'ailleurs qu'en donnant des droits politiques aux membres de la communauté chinoise dont les intérêts, plus que ceux des Malais, sont solidaires des intérêts britanniques, les Anglais pouvaient ainsi espérer user d'un certain loyalisme chinois comme contre-poids d'un éventuel séparatisme malais. De plus, en donnant satisfaction aux Chinois de Malaisie, dont les plus influents sont plus ou moins rattachés au kuomintang, l'Angleterre espérait encore s'en faire des alliés contre les communistes chinois, qui sont les promoteurs des guerillas rebelles de Malaisie et qui sont redoutés à la fois par les capitalistes chinois et par les Malais. De ce chef, la Malaisie était le pays du Sud-Est Asiatique où la situation de la communauté chinoise était la plus nettement et officiellement reconnue par les autorités. Il est clair que ce problème racial, dans une Malaisie bientôt autonome, va devenir de plus en plus délicat.

(à suivre)

Death House Becomes Church

— By Jacques Fabre —

THE Holy Sacrifice of the Mass has been offered under strange circumstances, but surely never more strange than in the House of Death perched on the steep side of a Hong Kong mountain facing the beautiful South China Sea. Of course, it is not called the House of Death, the Chinese give it the more pleasant title of Coffin Home, but the purpose is the same, — a place where the coffins of the dead are kept until the time of interment arrives.

The House of Death is really a series of fine buildings which look out upon the road through a beautiful gateway done in true Chinese style. The first building is at about the 500 foot level, and the others drop down the side of the mountain like steps until they reach the sea.

ENTER THE NECROMANCER

This idea of gradation is also applied to the quality of the buildings; the best being at the top, and the worst as far from the main gate as possible. Rentals for coffin space follow the same pattern; those in the first building are given a private room and daily attendance by the caretakers. Those in the last building are placed side by side on wooden horses in long rows in the center of a very large room, while along the walls are solid banks of boxes containing the bones of those whose remains have been shipped here from other lands, and likewise await the day of their final interment.

There is both a superstitious and practical reason for these buildings. Nowhere is the pagan dependence on the necromancer, — the “Fung Shui Lo” (Wind and Water Man), so evident as in matters pertaining to the dead. Since he is called in to decide such matters as the site of a new house, and may even be consulted on changing the position of existing rooms where the inhabitants feel that luck is going against them; in the matter of a propitious place for the burial of a loved one his services are all the more necessary to insure that the departed be interred in the most comfortable fashion. The site for the burial has to be selected to combine all that is good for the children and the grandchildren, as well as the peaceful repose of their ancestor. All this may take considerable time, depending on the speed of the Wind and Water Man, and it is not uncommon for the selected day to be several years in the future, so that some place for the reverential storage of the deceased is a grave necessity.

RULES FOR BURIAL

According to Fung-Shui, in choosing the burial site, the Azure Dragon must guard the body's left, and the White Tiger, the right side. The left is the weaker, and the right the stronger of the two, so the latter should be higher. A small hillock or table should be in front of the grave, with flowing water if possible, and mounds of earth flanking on all sides.

The height of the hill on which the burial take place is important as it may be a good or bad influence. If the birthday of the deceased is unpropitious, an excellent site may have to be discarded, and a long search for one suitable to his natal day undertaken by the family. The rules of the necromancer seem to be as stable as the wind he searches for, and as multitudinous as the waters he watches with such eager anticipation.

CHINESE CUSTOMS

There are several practical reasons for the existence of this House of Death, that have little to do with superstition. One of these is the very simple necessity of keeping the body until relatives now living in foreign countries have time to cross wide oceans so as to be present at the burial of a parent or loved one. Quite often, — with or without the aid of the Wind and Water Man — the date set for interment will be placed months or years in the future. Word is then sent to the sons or relatives, who might be scattered across the face of the earth, and they begin the process of arranging their affairs so that they can be present to offer their last respects to the dead.

Another of the practical reasons, is the innate desire of most Chinese to be buried close to where they were born. Even those who go to distant lands, seem to feel that the circle of life is not complete unless their bones are placed on the hillside overlooking the valley in which they first saw the light of day. From the number boxes of bones stored in the House of Death, one would judge that hardly a ship enters Hong Kong from abroad without a consignment from some part of the world for this place of temporary storage. Since the Communists took over the mainland it has not been possible to reship those re-

mains into China, with the result that the boxes containing the bones of those exhumed from their original burial places in different parts of the world must remain in the House of Death. It seems that even the dead must wait for hatred, the Creed of Communism, to be squelched before they can finally be laid to rest in the land so dear to their hearts.

REFUGE FOR LEPERS

Clinging to the narrow strip of beach at the foot of the mountain on which the House of Death is built, as a tiny village of straw huts. These are not the usual family-size huts, but small, one-person cubicles. Until a few months ago they were inhabited by those unfortunates who are so often called the "living dead"—the lepers.

Hong Kong maintains a fine leper colony on an island a few miles away, and there active cases are segregated and hospitalized. In time some of these people are released as non-active and not dangerous to the health of the community, but where can one go whose face or hands have been disfigured by the disease? Everyone recognizes the tell-tale signs and the poor victims might just as well go about as they did in olden times, ringing a bell and crying "Unclean", to warn the healthy not to come close to them for fear of infection.

The condition of these people is pitiable; since they are not active, and their disease has been checked, they cannot remain at the leper colony, which has not sufficient room for active patients, and yet disfigured as they are by the ravages of the disease they could not live normal lives among their fellowmen, but had to huddle like outcasts at the foot of the hill where the voices of the dead could not be raised against them.

Among these poor unfortunates were a good number of Catholics, mostly former patients of institutions conducted by the Church on the mainland, and now disorganized or disbanded since the priests and Sisters have been driven out of China by the Reds. Some of them are from Maryknoll's own leper colony in Ngai Moon, and speak lovingly of Fr. Joseph Sweeney, who was even more than a Spiritual Father to them as long as he was permitted by the Communists to remain at the head of the leper colony. With his assistant, Fr. Carroll Quinn he was driven out of China a few years ago and is now running a new leprosarium in South Korea.

Caring for the spiritual and temporal needs of the people in the little village at the foot of the mountain, was Rev. Edward Collins, S.J., a zealous missionary from Ireland who had taken these poor souls under his wing as a sideline to his other numerous activities in Hong Kong. Besides saying Mass for them, he also saw to it that food was sent in to them and that they received at least the bare necessities of life. Without his help their plight would have been very serious indeed!

SUNDAY MASS

In good weather, Sunday Mass was no problem, for Father set up his altar right on the shore of the leper village and allowed God's blessed sun to share the worship of His creatures. But on the many rainy days experienced in this subtropical area, this was impossible, and some sort of shelter must be had to protect the Sacred Host.

What could be more convenient for such a purpose than one of the Houses of Death? Does this cause a shudder? It should not. After all, the Catacombs under the city of

Rome were nothing but tunnels lined with the tombs of the dead, and yet they served the early Christians as temples where the Holy Sacrifice could be offered in safety — if not in splendor.

UNUSUAL CHAPEL

The same necessity, if not so urgent, prompted Father Collins to approach the Directors of the hospital which oversees the House of Death for permission to hold Mass for his charges in one of the coffin rooms on Sundays. The Directors very graciously gave the necessary permission, and Father Collins was able to assure his congregation that inclement weather would no longer force them to go without Sunday Mass. He then led them to the nearest building, and introduced them to their new "chapel".

Who can tell the thoughts that went through the mind of one of the "living dead" as he followed the action of the Mass surrounded by the coffins, and the last earthly remains of other men and women who now know the answer to life's great problems; — suffering and injustice.

As he looked down at his gnarled hands and foreshortened fingers, his Faith made him recall the words of the Savior: "Take up thy cross and follow Me!" Hope steels his spirit to crush the bitter thoughts of hatred and despair that tried to fight their way into his mind, and to remember only the words: "My yoke is sweet and My burden light."

Then when the Host was raised before his eyes, his heart filled with great love for the One who teaches him how to suffer; and Charity formed the words in his heart: "My Lord and my God."

La plus jeune Paroisse de Hongkong

"Kennedy Town"

— par le Père Léon Trivière —

LE quartier de "Kennedy Town" est sans contredit l'un des plus peuplés et des plus typiquement chinois de cet extraordinaire emporium que constitue le port de Hongkong, la "Corne d'Or" de l'Extrême-Orient.

Adossé au Mont Davis, dans la banlieue ouest de la ville, il entasse tant bien que mal ses quelques 75.000 habitants, dont 30.000 réfugiés, dans des immeubles bondés, croulants ou ultramodernes, au décor pittoresque: enseignes tapageuses où se mêlent les mystérieuses graphies des caractères chinois, stores multicolores, balcons encombrés d'objets hétéroclites, linge familial flottant à tous les étages, innombrables pots de fleurs ou de plantes d'appartement, boutiques ouvertes sur la rue et regorgeant de victuailles et de marchandises diverses.

Partout c'est le grouillement incessant d'une immense fourmilière humaine. De tous côtés pullulent une multitude d'enfants chinois. . . Huit mille personnes louent de 10 à 20 Hongkong dollars par mois (de 700 à 1.400 francs) un lit pour la nuit, dans des dortoirs à lits superposés. Trois mille réfugiés dorment sur les trottoirs. Encore heureux, s'ils ont une natte ou une couverture. Ce sont les "street sleepers". Des centaines de squatters se sont installés un peu partout, dans les ruelles, dans les escaliers et jusque sur les terrasses des maisons: les "rooftop squatters". De pauvres hères campent dans des grottes humides ou dans de fragiles huttes en bambou, sur les flancs du Mont Davis. . . .

Au fourmillement humain de l'Orient se mêle l'activité trépidante de l'Occident. Dans les rues trop étroites déferle un flot ininterrompu d'autobus, de tramways, de

taxis, de voitures, de pécicabs, dans un vacarme perpétuel, qu'augmentent encore le hurlement des radios, le claquement des pièces de mah-jong, les cris des marchands ambulants, les sourdes rumeurs du marché, les déchargements de tôles et de poutrelles mécaniques dans les entrepôts de fer.

C'est précisément l'un de ces entrepôts de fer de Kennedy Town que le Père Madéore vient de convertir ingénieusement en église provisoire de la plus jeune paroisse de Hongkong. En bénissant ce sanctuaire de fortune, le 3 mars 1957, l'évêque de Hongkong, S.E. Mgr. Bianchi, annonçait en effet que la desserte Notre-Dame du Rosaire était désormais effectivement détachée de la paroisse Saint-Antoine et officiellement érigée en paroisse autonome. C'était là une nouvelle et importante étape dans le développement providentiel d'une oeuvre dont l'évêque de Hongkong eut à coeur de rappeler les débuts méritoires et l'essor prodigieux.

Il y a un peu plus de trois ans, le 1er octobre 1953, le R.P. Madéore recevait l'écrasante responsabilité de prendre en charge une masse païenne de 75.000 âmes. Sans auxiliaires et sans moyens, il se lança seul dans cette aventure apostolique avec toute la ferveur de sa foi et la richesse de son expérience, s'installant littéralement au coeur des masses, en plein marché chinois, dans un tintamarre incroyable qui aurait brisé les nerfs de plus d'un missionnaire. Au 1er étage d'un immeuble, sis Smilfield Road, il dénicha deux modestes appartements et entreprit le tour de force de les convertir, par de savantes et ingénieuses divisions et subdivisions, en chapelle, salle de catéchisme, bureau, cuisine, cellule du Père, chambre du catéchiste. . . . Puis il

part à la recherche des chrétiens du secteur. Il en recense une trentaine. Aujourd'hui, en mars 1957, il compte 2.000 catholiques, dont 1.000 baptisés et 1.000 catéchumènes.

L'embryon d'école primaire qu'il fonda dès 1953, avec 60 élèves, grâce au dévouement inlassable d'un groupe de religieuses chinoises réfugiées de Canton, les Oblates de l'Immaculée Conception, fit place en 1954 à l'Ecole Saint-Charles, qui assure actuellement l'éducation de 750 élèves. Un autre groupe de religieuses chinoises, réfugiées de Kongmown, les Oblates du Coeur Immaculé de Marie, ouvrit un jardin d'enfants pour une trentaine d'élèves.

La généreuse assistance de 5 catéchistes permanents et de 3 catéchistes auxiliaires permit au Père de préparer sérieusement au baptême les nombreux sympathisants qui se présentaient. Chaque jour, une moyenne de 300 personnes assistent encore aux cours d'instruction religieuse dispensés par le Père et les catéchistes. Sans doute les abandons sont-ils inévitables au cours des six mois du catéchuménat. Mais d'une façon habituelle, les deux tiers des catéchumènes persévèrent. Les 15 membres actifs du praesidium de la Légion de Marie apportent eux aussi une contribution efficace à l'apostolat en visitant les familles, en assurant l'instruction à domicile des vieux et des malades, en diffusant la Bonne Presse : journaux, revues, brochures, livres, pamphlets. . .

L'Eglise catholique se devait évidemment, surtout dans ce quartier d'ouvriers et de pauvres, de s'intéresser activement au problème angoissant des squatters, street sleepers, réfugiés et autres malheureux traînant leur existence pitoyable dans ce district surpeuplé. Avec le précieux et généreux concours du Catholic Welfare, le Père put distribuer, de juin 1956 à mars 1957, une valeur de 240.000 Hongkong dollars (16.800.000 francs), en riz, farine de froment, huile comestible, lait en poudre, médicaments, vêtements, argent liquide.... Le rayonnement de cette charité catholique s'étendit à tous, sans distinction de croyances : sur les 28.000 personnes qui bénéficièrent des diverses distributions, on relève 2.000 catholiques et 26.000 païens. Dans cet effort d'assistance sociale, il faut encore inclure le soin donné aux malades dans deux dispensaires, l'un fixe, l'autre mobile.

Le bienveillant concours d'un docteur chinois réfugié rendit possible l'ouverture, au Mont Davis où vivent 4.000 personnes, d'un petit dispensaire qui reçoit chaque jour une trentaine de malades. De plus, deux fois par semaine, l'ambulance des religieuses canossiennes accueille de 100 à 120 malades par séance et leur distribue gratuitement soins et médicaments.

Un immense mouvement de sympathie entraînant nombre de païens à demander le baptême, l'humble chapelle de la Rue Smithfield s'avéra absolument insuffisante. Secondé par les P.P. Cantore, P.I.M.E. Casey, S.J., Mallin S.J., Sylvestre M.E.P., le Père Madéore essaya d'abord de résoudre le problème en multipliant les messes paroissiales. Il en organisa jusqu'à cinq par dimanche. En trois ans, la petite communauté missionnaire avait en effet manifesté une extraordinaire vitalité religieuse et un étonnant rayonnement apostolique. Le dimanche, on comptait maintenant 2.000 assistants aux messes paroissiales et 500 communions, et, chaque soir, la petite chapelle pouvait à peine contenir les 200 chrétiens venus réciter en commun leur prière du soir. Un terrible problème de local se posait au Père pour la messe de minuit, le 25 décembre 1956. Il eut l'idée de louer pour la circonstance le school hall d'une école païenne, ce qui permit à 800 catholiques de célébrer Noël ensemble, mais cette solution occasionnelle ne résolvait pas le problème. La Providence y pourvut. Le catholiques de Mr. So Ching-chow, codirecteur de la "Yun Fa Lung Company", teur de la "Yun Fa Lung Company", avaient été impressionnés par la nombreuse assistance à la messe de minuit et par l'impossibilité pour un certain nombre de catholiques d'y participer, faute de place. Ils sollicitèrent respectueusement de la bienveillance de leur père d'aider le missionnaire à trouver un local suffisant. Sans doute le plan du Comité diocésain pour la multiplication des églises et des écoles prévoyait-il la construction au Kennedy Town d'une centre paroissial avec église, école et résidence pour la somme rondelette de 800.000 Hongkong dollars (soit 56 millions de francs). Mais les démarches officielles sont lentes et compliquées et une solution urgente s'imposait dans l'immédiat. C'est alors que Mr. So Ching-chow, qui a depuis longtemps gagné la confiance et l'admiration des catholiques par sa personnalité extrême-

ment sympathique, offrit généreusement au missionnaire de mettre à sa disposition, à des conditions exceptionnellement avantageuses, un de ses entrepôts de fer, situé 21 North Street. Un mois plus tard, le P. Madéore s'y installait. En un temps record, il avait su en faire une judicieuse utilisation, transformant l'ancien "godown" en trois parties: une résidence convenable pour le Père, une église provisoire de 50 mètres de long, avec 700 places assises, trois tribunes, sept fenêtres, et une salle de réception servant encore de librairie et bibliothèque paroissiales.

Si 1.300 personnes pouvaient, en ce 3 mars 1957, assister à la bénédiction de la nouvelle église de Kennedy Town, ils le devaient pour une bonne part à la généreuse bienveillance de Mr. So Ching-chow. Aussi S.E. Mgr. Bianchi se fit-il l'interprète de la communauté chrétienne et remercia-t-il en termes chaleureux le sympathique bienfaiteur.

Terminant son allocution, l'évêque de Hongkong invita les fidèles à demeurer toujours plus unis dans le Christ Jésus et à rayonner constamment autour d'eux une foi toujours plus ardente et plus authentique. Puis l'office pontifical se poursuivit au milieu des chants, des lumières et des fleurs. Dans le chœur, un très beau crucifix, qui domine l'autel et qu'encadre religieusement un gracieux arc ogival, attirait les regards de tous et unissait les cœurs dans une même prière. A la consécration, tous participèrent au Sacrifice du Chef et, à la communion plus de 500 catholiques, presque tous des nouveaux convertis, vinrent s'unir à la divine Victime.

La messe s'achève. Crosse en main, mitre en tête, l'évêque bénit la foule. Avant que celle-ci ne se disperse, le P. Madéore exprime à tous sa joie et sa reconnaissance et remercie le Seigneur des grâces dont Il a comblé la plus jeune paroisse de Hongkong.

Estimant que les enfants chinois doivent avoir une part privilégiée en cette première fête paroissiale du Kennedy Town, le Père leur fait distribuer des gâteaux et des petits pains. Et voilà plus de 600 petits chinois qui exultent de joie.

Aux nombreux amis et collaborateurs venus fêter l'installation du "plus jeune curé" de Hongkong et du premier curé du

Kennedy Town, le P. Madéore leur réserva une des plus agréables surprises : il leur offrit les mets succulents, savamment compliqués et délicieusement raffinés, de la cuisine cantonaise, en les accompagnant, il va sans dire, des rites traditionnels de l'exquise politesse chinoise, "s'excusant humblement de ce que ses nobles invités soient venus de si loin participer à un si misérable repas." Mais le code minutieux de la politesse chinoise ne trompa ni ne surprit aucun des invités présents, car il y a belle lurette qu'ils ont appris à connaître et aimer la Chine : S.E. Mgr. Bianchi, évêque de Hongkong, Mgr. Shek, vicaire général, S.E. Mgr. Pashang, évêque de Kongmown, Mgr. Romaniello et le P. Duchesne, du Catholic Welfare, le P. Vath, directeur du "Sunday Examiner", le P. Ch'en, rédacteur du "Kung Kao Po", les P.P. Vircondelet, Moreau et Ibarrart, de la Procure des Missions Etrangères de Paris, les P.P. Casey et Mallin, S.J., tous deux professeurs au Wah Yan College, le P. Cantore P.I.M.E. qui assura le service paroissial pendant l'hospitalisation du P. Madéore en 1955, le P. Chevalier, curé de Tai Koo-lao, le P. Barreau, de Hualien, le P. Saldubéhère, de Bangkok, et les confrères de Béthanie : Pères Sylvestre, Marie, Roussel, Trivière Les religieuses chinoises de Canton et de Kongmown, les soeurs canossiennes, de St-Paul de Chartres, de Notre-Dame des Anges, des Missions Etrangères, furent aussi de cette fête familiale.

L'extraordinaire vitalité religieuse du centre de Kennedy Town et, d'une façon générale, celle du diocèse de Hongkong (ne compte-t-on pas actuellement 100.000 catholiques?) doivent assurément nous réjouir, mais il importe de ne pas se faire d'illusion: le paganisme progresse encore plus vite que l'Eglise catholique. Quand le nombre des catholiques s'est accru de 17.195 unités, du 30 juin 1955 au 30 juin 1956, la population de Hongkong a augmenté, pendant le même laps de temps, de 74.248 habitants par le seul excédent des naissances et d'environ 80.000 personnes, estime-t-on, par l'augmentation nette due à l'immigration.

Puissent les humbles prières des chrétiens obtenir l'envoi de nombreux et généreux ouvriers pour être le levain catholique qui soulève l'immense pâte païenne.

Apostolate Among The Boat People

ABERDEEN, a small fishing village several miles from Hong Kong, has long been famous for its floating restaurants. Today it has another boast. In its harbor is perhaps the first floating convent in the world.

Crowded bow to stern and rail to rail in the harbor of Aberdeen are several thousand Chinese fishing junks. On these ancient and weather-beaten boats, more than 30,000 poor fishermen and their families spend their entire lives.

Not all the boats are old, however. There is one boat that is newer than those surrounding it. The fisher folk respectfully refer to it as the "Jesus boat", for living on this particular craft, and quietly carrying out their community exercises of prayer and work are three Little Sisters of Jesus of Charles de Foucauld.

When the Sisters decided to go to Aberdeen some months ago to work among the poor fishermen there, they came to the conclusion that if they were to share the life of these people, they obviously would have to build a boat and join them in the bay. In a few weeks the boat, a Chinese junk resembling the other boats in the harbor, was ready. Many willing hands helped the workmen and the Sisters push it into the water, and the new convent floated slowly into the bay.

These Sisters are the counterpart of the Little Brothers of Jesus, a community of priests and Brothers founded in 1933, and who follow a rule of life planned by Charles de Foucauld who died in a North African desert hermitage on December 1, 1916.

FRATERNITIES

It is a unique congregation of priests, brothers and sisters who call their various

houses "Fraternities" because these small units of four or five people permit a closer degree of poverty and make it possible for them to live closer to the people. They undertake no regular ministry nor have charge of any organized works, charitable or otherwise. No special habit is worn. No isolated place of abode is sought but close by some village will do. They work eight hours a day at manual labor, and follow a daily schedule of community religious exercises. No large property may be owned, instead they borrow or rent property. They will not act as dispensers of a trust fund. To follow Nazareth in poverty in every respect is the aim. Charles de Foucauld said "Pray and work as much as Jesus did. Do much manual work for manual work does not mean time taken from prayers but time given to prayers."

On the evening of October 22 the first Mass was said aboard the junk in the presence of His Excellency, Bishop Bianchi and a few priests and Sisters. The event caused quite a stir among the Sisters' neighbors. Quite a number of them tried to look nonchalant as they rowed by the Convent, and children were hanging in the riggings of the junks trying to see inside the tiny craft.

The convent boat is thirty-five feet long and is divided into three parts. One-third is the chapel where there is reposition of the Blessed Sacrament. Three pairs of crossed oars form the base of the altar, which was made by the carpentry department of the Aberdeen Industrial School. A replica of the lamps used on launches in Hong Kong harbor became a sanctuary lamp.

Day begins for the Sisters at 5:30 A.M. with morning prayers, meditation and Mass. Mass is offered on board the junk

once a week, otherwise they attend Mass at the parish church ashore. Since it is impractical if not impossible for the Sisters to go fishing, they are working in a fish preserving factory in Aberdeen.

At the present time, while one Sister remains in charge of the convent, the other two Sisters are holding down a single job at the factory, for while one works in the morning, the other studies the Chinese language. In the afternoon they change places.

The evening is spent visiting the families on the various boats in the harbor, or entertaining these same people who come to their boat with hundreds of questions about their life; why they are in Hong Kong; and about this religion they represent. In this atmosphere of informality, the Sisters are able to awaken an interest in the Church and direct the people for further study to the religion classes conducted by the local parish or the religious orders in the vicinity of Aberdeen.

The day is concluded with evening prayers and an hour of adoration before the Blessed Sacrament. By papal indult the Little Sisters have permission to open the tabernacle for private exposition of the Blessed Sacrament during their hour of Adoration.

MEMORABLE VISITATION

Although the Little Sisters have been in Aberdeen only a few months, their charity and interest has already been felt by the poor fisherfolk in several ways. In a nearby boat lives a young widow, the sole provider for her five children the oldest of whom is fourteen. The next to the youngest, a four-year-old boy, cannot stand erect due to an injury to his lower spine.

One of the Sisters, who had studied nursing in France, saw the child and knew that an operation could cure his condition. However, on approaching the various hospitals in Hong Kong she was told that the hospitals were all overcrowded, and that there was no possibility of caring for the child.

Then one day, Sister Bernard, Directress

of St. Teresa's Hospital, Kowloon called on the Little Sisters. When she was about to leave she asked if there was anything she could do for them. The Sisters told her the story of the crippled child and Sister Bernard promised to do what she could to provide for an operation.

A few weeks later the child was admitted to St. Teresa's Hospital. The operation was arranged at Queen Mary's Hospital, the large Government hospital in Hong Kong, and a full year's convalescence will be provided at St. Teresa's.

Thus through the interest and help of the Little Sisters, in one year's time a little six-year-old boy will be able to run and play for the first time with the other children in Aberdeen.

One morning not long ago, the life of a four-year-old child was saved through the prompt action of Sister Gabriel, regional superior of the Little Sisters. Sister Gabriel was making a visitation of her Sisters in Aberdeen, and as she and the Sisters were gathered at one end of the boat, they were startled by screams from a nearby boat.

A little child had fallen into the water, and since none of these fisherfolk who spend their lives on these boats can swim, the child's family and occupants in other boats could only scream for help as the tot struggled to keep afloat.

Without a moment's hesitation, Sister Gabriel dived into the bay and pulled the drowning child to safety. When asked later whether the water was cold, Sister replied with a laugh: "I was too excited to notice."

Father Charles de Foucauld who originated the idea of this unique religious society, dedicated his life to live and work among "God's poorest" in North Africa. He was killed while praying before the Blessed Sacrament in his own chapel at Tamanrasset among the Touaregs. He never lived to see a single member join his Fraternity.

The purpose of the Society is to work for the unity of all men in the love of Our Lord without distinction of classes, races or nations. To remain faithful to his

vocation a Little Brother must always be ready to go everywhere especially to the most difficult spots. Brother Charles of Jesus who was Father de Foucauld said, "For the spread of the Gospel I am ready to go to the ends of the earth and am likewise ready to live to the day of Judgment."

However poorly they may be housed, one room is always converted into a chapel. In addition to Mass the Brothers are expected to make the effort of spending an hour a day in adoration before the Blessed Sacrament. From time to time, night adoration should become a means of heightening their intimacy with Our Lord. There is no perpetual adoration except in the novitiate, but adoration is a central act of each Little Brother's day. The chapel may be quite small, may be set up in an attic. Chapels are open to all.

FOR THE NEGLECTED

Father Foucauld wished his Fraternities to work in the most forgotten or least desirable spots in the world. He hoped they would work among the minorities or the neglected, either because there are not enough missionaries to go around or for reasons of urgency in other directions. Nomadic peoples of the Sahara Desert know the Brothers. Gypsies in the South of France call them by name. Fulla herdsmen in the Cameroons share their meals. Pygmies in the Belgian Congo learn from them. They may be found in leper villages where they bring care and friendship. Among the Indians in South America, the bushmen in South Africa and the primitive tribes in Northern Australia you find their simple chapels. Eskimos in Juneau, Alaska, the colored people in Chicago recognize the emblem which is a cross springing from a heart. One of the principal objectives would be to precede the missionary into the most primitive areas still to be christianised.

The original fraternity was set up at El Abiodh-Sidi-Cheikh in the Sahara in 1933. Present number of the Little Brothers is 230. Their Novitiate is at St. Remy-les-Montbard. A second novitiate has been founded off the coast of Brittany where the Brothers earn their living through farming, fishing, sheepherding and seaweed gathering.

The Brothers take simple vows. In 1956, there were two fraternities for theological studies. Both students for the priesthood and the brotherhood study theology. Their houses are in France, Belgium, Algeria, Morocco, in the Cameroons, Iraq, Trans-Jordan and Syria. There is one in Chile, one in Peru and one in Ceylon.

Fraternities already exist in Japan, Korea, Vietnam and Macao. Little Brothers are in Vietnam and Japan. It is expected the Brothers will arrive in Hong Kong and Macao before too long.

Priests and nuns, especially those who are not fully acquainted with the congregation of Charles de Foucauld, who know only that the object is to "give up everything, live a life of love for the 'little'," will be interested in the next paragraph which was taken from "SEEDS OF THE DESERT" by Fr. R. Voillaume, the present Prior-General of the Little Brothers of Jesus.

The purpose is the increase of the Church in depth rather than in breadth — depth in souls rather than extension in numbers. Under certain conditions they may work at more direct evangelization. Improvement of living conditions is an aim. Sometimes they will be led to act upon working conditions trying to make them more humane — but always slowly. It is not entirely beyond their vows to serve as teachers, catechists, nurses, provided they remain poor. By living in mixed racial groups they work towards integration. Certain oriental rites — Coptic, Syrian and others have been adopted. Prejudice is destroyed by living in neighborly friendship among the Moslems or in Israel. Making oneself little and easy to approach is an ideal — to preach in silence by practising the evangelical virtues. Catholic doctrine should be commended to the stranger by silent example. Poverty is not servitude but should be viewed as a witness of love for the poor. If a Little Brother falls ill the cost of his care should be covered by the earnings of the other Little Brothers. Care should not exceed that of the people of their neighborhood. In other words their mission is to "cry the Gospel with our lives."

Picture Story

Convent Afloat



This is Aberdeen harbour where some 30,000 fishermen and their families live on fishing junks. These people are born, live and die on their boats. They have little contact with the Church.



wife mends a
 thing net while
 the baby strapped
 her back sleeps.
 the neighboring
 at two young-
 ers finish their
 inner of fish and
 etc. (above)

his father, mother
 and five children
 all this decrepit
 mpan "home".
 (opposite)





Brother Andre, who accompanied the Sisters, receives a friendly welcome when they visit the boat people.

* * *

These lads, children of the fishermen, are curious about visitors. Children go ashore daily to attend school



Little Chang finds his interest divided between the Sisters and his sugar cane



A local boat builder begins work on the convent when the Little Sisters decide to work among the fishermen of Aberdeen. (above)



A sharp chisel and infinite patience combine to make the rudder a work of art. (opposite)





Local craftsmen
fishermen and b
standers give t
Sisters a hand
they launch the
newly-comple
convent. (opposite

With a heart
"heave-ho" and
silent prayer t
Sisters move the
new home in
Aberdeen bay
(below)





The thirty-five
boat-convent fl
high in the water
the onlook
breathe a sigh
relief. (opposite)

★

Bishop Lawre
Bianchi of H
Kong raises the
pal Flag to c
plete the launch
ceremoni - (bel





"Peace be to
house. And to
who dwell herein
Bishop Biam
blesses the new co
vent. The ceremon
was quite an eve
for the boat peop
(above)

The highlight
the dedication ce
monies was
celebration of
first Mass in
tiny convent chap
(opposite)



The "heart" of the convent is this chapel. Six crossed oars form the base of the altar. The Blessed Sacrament reserved here is a constant source of spiritual strength and consolation.

BASIC EDUCATION IN INDIA

— By Rev. Richard Arens —

SINCE the time of India's independence in 1947 "Basic Education" became the form of instruction which received wide government attention and help. Basic education tried to integrate all school subjects round some familiar craft and treated the school as a miniature community. The Government hoped through this kind of instruction to have a more realistic approach to education — especially primary education which had been very much neglected in the colonial era.

It was not until 1918 that the first Primary Education Act was passed, authorizing the introduction of compulsory primary education by local option in municipal areas in the Bombay Presidency. Other areas passed similar laws, prescribing compulsory education from the age of six to ten. But little headway was made in primary education; besides the drop-out figures at the primary stage were alarming. Out of every hundred boys in the four Primary classes, only 24 on an average reached Class IV; and out of every hundred girls only twelve reached the same standard.¹ The farmers had the practice of withdrawing their boys from school as soon as they were old enough to be of use on the land. Children of seven or eight were employed in herding cattle or scaring birds. The custom of early marriage — an orthodox Hindu girl was married before she was twelve years old — made the school life of girls even shorter and less productive than that of boys. Many of those

pupils who attained literacy at school subsequently relapsed into illiteracy owing to the unfavorable conditions of village life and to the inadequacy of their schooling. The census of 1941 showed that only 12% of the Indian people were literate. It is claimed that the percentage has now been increased to 20%.

As a remedy for this situation the Government tried "Basic Education." The Constitution laid down that every State should provide universal free compulsory education to all children of 6-14 within ten years of its promulgation. The education of the children in this age group had to be of the basic type. The Government forcefully implemented the Constitution in transforming primary schools into basic schools and in retraining teachers.

Statistics show the gradual progress made in establishing basic schools.²

JUNIOR BASIC SCHOOLS

KIND	1949/50	1950/51	1951/52
Schools for Boys	826	1,234	1,426
Schools for Girls	47	72	84

SENIOR BASIC SCHOOLS

KIND	1949/50	1950/51	1951/52
Schools for Boys	252	338	361
Schools for Girls	9	13	15

In comparison with the number of existing primary schools in 1951/52 — 170,570 schools for boys and 12,043 schools for

¹ Sir George Anderson, India, *Educational Yearbook 1937*, Columbia University, pp. 215-236.

² Ministry of Education, *Progress of Education in India 1947/52*, Delhi 1953, pp. 29-34.

girls — the number of basic schools was rather small. The reason was that not enough teachers were trained to implement an effective basic education.

Most States had undertaken a programme of establishing new training schools for training basic teachers. The old training schools were gradually converted into basic training schools. Where a State for some reason or another was not able to accept a full programme of basic education, provision was made to introduce crafts in the training of teachers in the old type of primary schools.

In most of the States basic teachers had a pay scale somewhat higher than the scales prevailing in the traditional primary schools. The main justification for a higher scale was that the basic teachers received longer and better training. Another reason which weighed with State governments was the inducement such higher salaries would offer to ordinary teachers to undergo training in basic methods.¹

The difficulties of the States in introducing basic education were manifold. Many teachers trained in the old method were reluctant to accept basic education. There was a lack of teachers with the necessary ability and insight. Basic education attempts to make education easier and more interesting for the child but makes far greater demand on the teacher.

The attitudes of the people towards basic education also varied from place to place. In Bihar where basic education was very successful, the people were sympathetic to the scheme. This was largely true also of Madras, Bombay and some of the Tribal areas. In other States, the experience was less happy. In some cases the introduction of basic education met with resistance from the people and the teaching profession. In such areas, instead of improving the quality of instruction,

basic education sometimes led to a lowering of standards in reading, writing and arithmetic.

In some places the choice of crafts confined to spinning and weaving or agriculture was too limited and unrealistic for the respective area, therefore it led to curious anomalies when the area was not fit for such a craft or trade. With the growth of experience newer crafts were adopted in basic schools which helped to bring the system into closer contact with local conditions. There is no doubt that further innovations and experiments will be necessary before the system can meet the diverse demands of rural and urban areas.

Nevertheless the outlook for basic education is bright in India due to its economic realism and the determination of the Government. The Central Ministry of Education has evolved a scheme designed to promote sound techniques of basic and social education from the primary to the post-graduate (training) level in a selected area in each State. The main items in the scheme are: 1. a postgraduate college for the staff of basic training colleges and administrative personnel, a full-fledged basic school for practice and demonstration; 2. a basic training college for primary school teachers; two junior basic schools for practice and demonstration; 3. five well-planned community centers; 4. an integrated library service for the areas; 5. a Janata College in the year for training village leaders; 6. a share of grants for the improvement of primary and basic schools in the selected areas from the point of view of teachers, equipment and supervision.²

Coordinated with this educational program is a community development program known as the Five Year Plan, which the Central Government decided upon in May 1952. The program is amazing in its magnitude. In terms of objectives, area, population covered and money spent, it is

¹ *Ibid.*, p. 27.

² Information Service, *India* 1953, London 1954, pp. III-III2.

the most gigantic program of community development in Southeast Asia. Starting on October 2, 1952, with 55 project areas in 28 states, the program envisioned by 1956 to cover 120,000 of its 550,000 villages affecting 84,000,000 people, 1/4 of the total population of the country, in 1,200 development blocks and involving an expenditure of more than one billion rupees.¹ Each project area consists of three-development blocks of 100 villages, comprising some 50,000 to 70,000 people. The program brought already amazing results in agricultural production. Where before the average production per acre was only 15 mounds of wheat now it is 35 mounds or more than double and in some cases 80 mounds. After hardly three years of the implementation of the program, India is on the way to become self-sufficient in food supply.²

The determination and support of the Government for basic education and the realistic analysis of the economy of India on which the system of basic education is founded are the most promising factors for an healthy development of India's education in the future.

The attitude of the Catholic missionary towards "Basic Education" should be guided by the advice that our Holy Father Pope Pius the XII has given to Catholic educators, namely, to work with Unesco Agencies on "Basic Education" in the underdeveloped areas. Only in positive cooperation will Catholics be able to minimize and to weed out dangers and shortcomings of the "Basic Education Movement". Ways and means of cooperation have to be decided at the local level by ecclesiastical authorities.

The words of an outstanding Catholic educator, Dr. Urban H. Fleege, Chief,

Unesco Mission in the Philippines, point the way for Catholic cooperation in the Basic Education Movement:

"Whatever the cause, the fact remains that community education and community development³ are bound to fail as successful long range programs of continuous permanent improvement unless undergirded by a dynamic gospel of motivation rooted in fundamental religious truths which alone give an adequate answer to man's complex human nature. It is the church which emphasizes the spiritual destiny of man. It is religion which stands as a bulwark defending man's human worth and dignity. It is religion which points a warning finger at every human being reminding him that every man is his brother, that all are sons of a common Father; that one of the great commandments of God is to love his neighbors as himself. It is the gospel of the dignity of man involving a commandment of love for our neighbor which possesses the dynamic power capable of motivating and implementing community improvement programs of a permanent nature. . . .

Long range planning, therefore, for community education and community improvement must involve in an intimate way the religious leaders of the community. Not only is the involvement of such religious leaders wise, since in many instances they are among the most respected and consequently wield the greatest influence in the community, but likewise necessary if the movement is to be motivated by a dynamic force capable of impelling the movement into a permanent effective way of life.⁴

1 Rupee = Monetary unit in India. One U.S. Dollar = 4.76 Rupee.

2 Tomas de Castro, "Observation on Community Development in India and Ceylon", *The Philippine Educator*, Vol. IX February 1955, pp. 19-27.

3 "Community Education" is the Filipino term for "Basic Education".

4 "The Community School: Potentialities and Needs". by Urban H. Fleege, Ph.D., Chief Unesco Technical Assistance Mission, Philippines — pp. 35-36.

Communist Policy

1. *Then and Now*

OVER the years many a skillful writer, as well as many others not quite so clever have tried their hand at commenting on communist policy as it reveals itself in theory and practice.

Few if any, however, have ever turned out an analysis comparable for its penetrating insight into the problem as the now twenty year-old Papal Encyclical entitled *Atheistic Communism*.

Satanic Scourge

The Encyclical clearly indicated that communism is not just another social and economic system but a "satanic scourge" with inevitable terrorism as one of its essential mainsprings: inherent terrorism for "these atrocities — under the regime — are not to be considered as a transitory phenomenon, the usual accompaniment of all great revolutions, the isolated excesses of every war", they are essential to and inherent in a system which deliberately tears "the very idea of God from the hearts of men":

In point of word and deed the world has been given within the past year to assist, palefaced, at the cold-blooded confirmation, by the master communists themselves, of that long sighted intuition of the Holy Father.

First we had the downgrading of Stalin revealing with a shamelessness of stark callousness the horrors perpetrated under the regime during the past decade or so.

Then the new leader, no less a Stalin than his predecessor finding himself up against the "idea of God — and what it means to the hearts of men" — relentlessly released, for the terror-stricken world to behold, a like barbarity to crush the uprising in Hungary.

Daily Growing Greater

In what appeared at the time to be a somewhat extremist, despondent and down-right pessimistic outlook it was frankly stated that "the peril only grows greater from day to day":

In point of mere figures, when the encyclical was written some 160 million people were under communist domination: today are there less than one billion — human beings — engulfed and enslaved by the Kremlin with how many more millions to some extent "within the orbit" of Soviet domination? While at the time the encyclical appeared, only one sixth of the world had been captivated, today it is one third of the globe that is under that enslaving regime with likely prospects of the "peril still growing greater day by day" for the rest of the world.

Truly Diabolical

For — the encyclical stresses this point — they (the communists) employ “a propaganda so truly diabolical that the world has perhaps never witnessed its like before. It is directed from one common center. It makes use of pamphlets, reviews of cinema, theater and radio; of schools and even universities. Little by little it penetrates into all classes of the people and even reaches the better-minded groups of the community with the result that few are aware of the poison which increasingly pervades their minds and hearts”.

Only too true.!!!

Deceit, trickery and hypocrisy are all too systematic within the regime for it to be mere human aberration. The world-wide nad ever-repeated cry for “peace” is perhaps one of the most blatant facets of these combined elements of subtle deception, engaging trickery and downright hypocrisy. When one thinks of how they — the communists — uncannily worm their way into practically all and any, even the best, administrations, organizations, clubs and groups from athletic to zoological gatherings, and unerringly therein obtain those key-positions from which they are able to eventually control the thoughts, words and deeds of the group, one is inclined to believe that the scheme extends far beyond the political scene and touches

on a diabolical plan to undermine the existing roots of civilization.

No Collaboration Whatsoever

No wonder then that after considering such important aspects of communism the Holy Father thought wise to solemnly state that “communism is intrinsically wrong”. The immediate consequence of which, however, he also declared in no uncertain terms, is that “no one who would save Christian civilization may collaborate with communism in any undertaking whatsoever.”

Would the world situation be what it is today had these words of timely warning been heeded as they were intended, at all levels throughout the world? What will the world situation be 20 years hence if these same words of ever timely warning, tragically vindicated by the seemingly endless frustrating, bitter and appalling defeats and disappointments suffered through their neglect are not finally adopted as the life line—the one and only life line—for the future of Christian civilization?

In the same encyclical it was urged that the (Catholic especially) press “supply accurate and complete information on the activity of the enemy” and do all it can to “warn against insidious deceptions with which communism endeavors, all too successfully, to attract even men of good faith”the fulfillment of which is a major pre-occupation of this review.

2. Under One Banner

Seven years ago, on February 14, the Russian and Chinese Communist regimes signed a Treaty of Friendship, Alliance and Mutual Assistance. Until this year the emphasis in commemorative propaganda has been on the “successes in building Socialism” which this alliance made possible. This year, as a result of the disintegrating tendencies which have appeared in the “Soviet bloc,” there is naturally a change of tone. In the official Communist

jargon, they are referred to obliquely as “intensive undermining and provocative activities” carried out by “imperialist aggressive groups,” in the face of which even more “vigilance” and unity are required. In China numerous arguments have been employed to prove that the alliance must be preserved because it is in the interests of both peoples. “By concluding an alliance with the USSR which constitutes a mighty military Power armed with atomic

and hydrogen weapons, we thus rapidly consolidated our position, rapidly modernized our national defence, rapidly built up our modern munitions industry..." "Secondly, the alliance . . . helps China to build Socialism and the Soviet Union to build Socialism, but above all it promotes Socialist construction in China.... All this is extremely important for the Soviet Union, for mutual interchange and cooperation are indispensable for the advance of the Soviet Union's economy. All this is extremely important for China, too, for we are utterly lagging behind in all spheres of economy and culture" (*sic*).

But now and again a new note is struck; when it is admitted "we are still weak in economic and military respects — especially from the view-point of up-to-date equipment," is this a hint to the USSR to stop dumping its obsolescent weapons and machinery on China?

The Secretary-General of the Sino-Soviet Friendship Association, Chien Chun-jui, wrote in the *People's Daily* (February 14): "Every member of the Socialist camp must strive to consolidate and strengthen the solidarity of the Socialist countries headed by the Soviet Union. *We cannot be neutral or sit on the fence.*" The article in the same issue by Suslov, Secretary of the Central Committee of the Soviet Communist Party, contains no such curious suggestions, and stresses ideological considerations. "We welcome the future with monolithic unity," he says. Chou En-lai's talks in Moscow, Warsaw and Budapest

"realized the spirit of unshakable Leninist proletarian internationalism," and the two peoples will march forward under "One Red Banner."

The special issue of the multilingual Soviet propaganda magazine *New Times* devoted to Sino-Soviet friendship (February 7) maintained the usual patronising Russian attitude, stressing repeatedly that Chinese Communism is based on the Russian October Revolution, and that the Chinese "do not set up their valuable experience against that of other Socialist countries."

The difference in emphasis between the Russian and Chinese Communists' projections of their alliance may well reflect to some extent the actual situation: the Russians, shaken by Hungary, know perfectly well that they have more to deal with than a few "imperialist agents; they are grasping at Chinese ideological support, repeating the slogan "Soviet-Chinese friendship is a vital factor in cementing the Socialist nations' unity" — in other words, if the 800 million people of the two countries can be kept down, the rest will not be such a problem. The Chinese, on the other hand, like the Poles, are interested in their military security and industrial construction. "It is true that the American imperialists are very rich and dispose of advanced techniques," said Liao Kai-lung as reported by *Tass* on February 7, but "we can obtain assistance only from the Soviet Union and the other Socialist countries."

3. Worker-Peasant "Alliance"

When life is hard and full of petty annoyances, the real or imagined privileges of special groups are soon criticised by the rest. This is why repeated efforts have been made lately to convince the Chinese peasants that town workers deserve higher wages because their work is "mechanised and complicated" and creates "greater value" than the peasants'. The peasants feel that they support the bureaucracy while the workers "contribute nothing to

the State." During the Spring Festival special instructions were issued to prevent friction between peasants and workers returning to visit their families in the country. In anticipation of their reaction to the living conditions they were to find there, workers were warned not to "undermine the peasants' enthusiasm for cooperative farming, not to blindly bring relatives and friends to the factory," or "unilaterally criticise the shortcomings of the local cadres."

4. Soldiers on the Farm

The seasonal campaign for better relations between army and people has opened with unusual vigour. During the revolutionary war, the Chinese Red Army gained a wide reputation for avoiding the high-handedness and indiscipline traditionally expected from the old warlord troops. This restraint was aimed at winning over the people and even the enemy soldiers. But now those legendary days are over, and since the bands of zealots have crystallised into a conscripted military machine like many others, relations between civilians and the military are falling into a pattern more familiar to Chinese history.

Two recent orders issued by the regime have stressed its concern with this development, which is not simply due to "reversion to type," but has been aggravated by the policy of using army units and demobilized soldiers to push through the various stages of rural collectivisation and strengthen State-Party control of the countryside (through the Agricultural Producers' and other cooperatives), and also of the towns (that is to say, the various production and distribution enterprises in them). The complex problem now facing the regime may be summarised as follows: how to retain the services of the soldiers and ex-soldiers as, "ideologically advanced" rural and industrial "leaders" in the harsh conditions of civil life without making their preferential treatment so blatant that they become too unpopular to be of any use. The problem gained a new aspect with the introduction of conscription. Apart from the traditional anti-military feeling in China, the outlook of those soon to be recruited has to be considered, for they are future veterans and must be reliable Government agents.

A Ministry of Defence directive recently called on all military units to perfect demobilisation education in order to ensure that servicemen would return to their homes with a feeling of satisfaction. Their understanding of agricultural cooperation and Socialist construction should be in-

creased and they should be imbued with a desire to live frugally. The directive also called on them to obey the laws, respect the leadership of the Party and Government and unite with the masses.

At the other end of the line, the Ministry of Internal Affairs called on local authorities to make adequate preparations for the reception and re-employment of demobilized servicemen. Instructions included the provision of "welcome rallies" to brief the veterans on local agricultural production and other rural conditions, especially existing difficulties, and to encourage them to share with the masses their happiness and sorrows and engage actively in production. A talk on *Peking Radio Home Service* (January 29) revealed that continuing "livelihood difficulties" of veterans had made investigations necessary. Since the regularisation of the Chinese Armed Forces, their personnel have been far better off than the civilians, and naturally the veterans are unprepared to "share the sorrows" of the rural proletariat, expecting instead to rest on their laurels as "liberators." Rallies and "briefings" are naturally required to soften the shock of facing the actual "difficulties" of civilian life, and it is not surprising that many veterans are "restless" and prefer to hang about in the towns. The poor reception given to People's Liberation Army men in both town and country is not simply due to civilian ingratitude, but to the sheer inability of the hard-pressed enterprises to carry these privileged but inexperienced "passengers."

The army's tendency to "bureaucratism, warlordism and the purely military point of view" has often been criticized in the past, especially in 1954. Between then and now the campaign to counter it remained in abeyance to leave the field clear for the critical stages of rural collectivisation. The army took advantage of its earlier stages to acquire large domains, and ex-soldiers and soldiers' families have been favored in the redistribution of lands.

NOTES AND INFORMATION

1. *New Rules for Eucharistic Fast*

IN a commentary on the new decree on the Eucharistic fast, His Eminence Alfredo Cardinal Ottaviani, Pro-secretary of the Sacred Congregation of the Holy Office, states that the rules for the Eucharistic fast have now been made "understandable even to the mentality of children."

Concerning the point that water does not break the fast — which was first stated among the relaxations of *Christus Dominus*, the apostolic constitution issued on January 6, 1953 — Cardinal Ottaviani notes that this applies even to mineral water, carbonated water or chemically purified water.

In his commentary, the Cardinal says:

"The Sovereign Pontiff, paternally concerned with the salvation of souls which are hindered by so many different forces — not only by life in a technical age but also by spreading materialism — wished to give to the faithful with these new rules on afternoon Mass and the Eucharistic fast a broader possibility of assisting at the Sacrifice of the Mass and of approaching the Eucharistic table, in order to strengthen themselves in the life of grace, which is today more than ever before necessary for struggling (for salvation) and the final victory."

"The Church, justly severe and inflexible where doctrinal principles are concerned, knows nevertheless how to harmonize everything that is of ecclesiastical discipline with the circumstances of the times."

In a paragraph examining the content of the document, Cardinal Ottaviani asserts that there is no longer any limitation on the days on which bishops can allow Mass to be celebrated in the afternoon. The only condition is "the common good."

"The laws of the Eucharistic fast, adapted to the demands of the times, have been rendered more simple and understandable even to the mentality of children," according to the Cardinal. "It is sufficient to abstain for three hours from solid foods and alcoholic beverages and for one hour from non-alcoholic beverages. There is no longer a question of either morning or evening nor of distances to be travelled to get to church nor of strenuous labor nor of late hours."

"There is no longer an obligation to consult a confessor to see if one fulfils the condition to use the permission. It is no longer a matter of concessions which apply to certain categories of persons, but a law which applies to all the faithful and in all places."

"The formula with which it is confirmed that water does not break the Eucharistic fast leaves one to understand that it refers to water in general and in the common sense of the word, even mineral water, carbonated or chemically purified water....."

"The Supreme Pontiff has this time also had special concern for the sick. In fact, when there is a consideration of true and proper medicines, it is no longer necessary to consider what they are compounded of... even if they contain alcoholic elements."

2. World Congress of Lay Apostolate Scheduled for October

By Father James I. Tucek

A few of the international meetings of Catholics have a delayed action effect. They gather momentum silently, then in a sudden burst of energy they explode into a display of apostolic zeal that commands world attention and makes one realize that he has seen another important chapter of Church history being written.

One such meeting was the International Congress on Pastoral Liturgy at Assisi in 1956. Another such meeting to watch for the same effect, according to present indications, will be the Second World Congress of the Lay Apostolate, scheduled to be held October 5 to 13, 1957.

The focal point of this gathering energy

is the Palazzo delle Congregazioni, the home of six of the 12 congregations of the Roman Curia. On the second floor of that building is one of the newest of Catholic international organizations. It is the Permanent Committee for International Congresses for the Apostolate of the Laity — called “COPECIAL” for short from the Italian title “Comitato Permanente dei Congressi Internazionali per l’Apostolate dei Laici.”

Head of COPECIAL as its secretary-general is Vittorino Veronese. He is a 47-year-old Italian lawyer, an exemplary Catholic, father of seven children, all under 16 years old, and is a dynamo of physical energy.

Vittorino Veronese

This man whom Pope Pius XII once called “the apostle of the lay apostolate” is already an international figure. He was recently unanimously elected chairman of the executive board of UNESCO at its New Delhi conference. He is also chairman of the Administrative Board of the Pius XII Foundation, created to finance the lay apostolate on the international level, and chairman of the International Institute of Liturgical Art.

The forthcoming Congress which Mr. Veronese will lead — will be the result of six years of intensive preparation.

The meeting of Latin American Catholic Action held in Montevideo, Uruguay, in October, 1956, was based on the theme of the forthcoming world congress. The study sessions of both the National Council of Catholic Men and the National Council of Catholic Women in the United States have likewise both been based on the theme of the Congress.

Remote Preparations

Meetings of the Catholic laity in many parts of the world over the past six years have served as remote preparation for the Congress. In 1955, Catholics from the Asian nations met in Manila to discuss their tasks in the lay apostolate. In 1953 African leaders met in Kisubi, Uganda, to summarize the work of the lay apostolate on their continent. In Belgium in December, 1956, 3,000 lay leaders held a National Congress on the lay apostolate at the University of Louvain.

Mr. Veronese has underlined three fundamental characteristics that will predominate in the Second World Congress of the

Apostolate of the Laity. According to him they are: preparation, concept and broadness of scope.

Explaining the first characteristic, Mr. Veronese said that, although the First Congress of the Apostolate of the Laity was well prepared, it lacked the extensive preparations and studies on a world scale that will go into the October Congress. On the second characteristic, he said that the Second Congress should contribute to clarifying concepts on the nature and methods used by the various lay apostolate movements as well as on their relations with the hierarchy.

World Attention

The topics to be discussed in the forthcoming Congress, he added, will be proposed by leading Catholic thinkers, writers and social leaders on religion and culture, science, technology, and civic and social life. The broad scope of the topics, he said, will be such that they will attract the attention not only of Catholics but of the entire world.

The First World Congress of 1951 was described by a Roman newspaper as "the United Nations of the Catholic Faith." At

that Congress 74 nations were represented, a few more than were represented in the United Nations in that same year. Mr. Veronese is confident that the number and quality of the delegations to the Second Congress will be even greater.

"This gathering of the representatives of the laity in Rome the seat of the Vicar of Christ," he declared, "should mark another step toward that human brotherhood so longingly sought after by humanity."

3. U.S. Bishop's Agency Disclosed as Largest Distributor U.S. Surplus Food to Needy Overseas

WASHINGTON — (NC) — Agriculture Secretary Ezra Taft Benson has given assurances that efforts will be made to streamline and step-up the program of distribution of U.S. surplus foods by voluntary agencies to millions of people in need overseas.

The Secretary gave the assurances at a meeting at his office with representatives of half a dozen of the major Catholic, Protestant and Jewish agencies. The meeting was called to discuss the advantages and benefits of the program and to study means for improving efficiency.

Spokesmen for the agencies told the Secretary that the program, built up under the Agriculture Act of 1949, has brought about a partnership between the Government and the voluntary agencies without parallel in the nation's history.

It was reported that during the six months from last June 30 to December 31, some twenty-two agencies took part in the program and shipped 917,394,773 pounds of free surplus U.S. milk, cheese, butter, oil, rice, wheat and other commodities to the hungry in seventy-five nations. It was estimated the agencies will distribute some 2-billion pounds of food this year.

Catholic Relief Services — National Catholic Welfare Conference, the world-wide relief agency maintained by the U.S. Bishops, is the largest participant in the program.

Msgr. Aloysius J. Wycislo, CRS-NCWC assistant executive director, who attended the meeting, said that at the present time the agency of the U.S. Bishops ships 62 percent of all U.S. surplus foods that go to the needy in fifty-one countries overseas.

Spokesmen for the agencies told the Secretary that while the program was proceeding satisfactorily, it could be improved by streamlining. They pointed out that at the present time the authority in the program was vested in a number of sources — the Department of Agriculture, the International Cooperation Administration (ICA), U.S. embassies and legations, U.S. overseas missions and Agriculture missions. The agencies urged that a single authority be set up to administer the program and the Secretary assured them that the recommendation would be given full consideration.

At the suggestion of the spokesmen, Secretary Benson gave assurance that a top level conference of all participants in the program will be called in the near future to study all phases of the problems.

4. *Ramon Magsaysay: His Actions Were Tempered by Charity and Social Justice*

By Ernest A. Kehr

EVERY deed of the late Filipino President Ramon Magsaysay as chief of state was based on the teachings of the Catholic Church. Some were outspokenly Catholic.

Yet, although he was known universally as a champion of democratic freedom and a bitter foe of Communism, the fact that he was a devout Catholic has been all but ignored in the reports on his career.

He was known for his brevity and yet, although he disliked making speeches, not one of his public utterances failed to reflect his religious training and Catholic Action in practice.

While he never wore his Faith on his sleeve, every deed and idea were based upon the teachings of Christ.

When he was Minister of Defence and charged with the impossible task of defeating the Communist-led Huk rebellion this part of his character was forcibly demonstrated. Instead of simply leading a military force against the guerrillas who had been misled by Kremlin propaganda, his action was tempered by charity and social justice.

Despite terrific political opposition, he offered to Huks who lay down their arms a chance to become respectable farmers on plots of Mindanaoan jungles. Rather than treat these unfortunates as traitors, he gave them a new chance at Edcor Camps. Today, as a direct consequence of this "forgiveness program," more than 20,000 former Huks are prospering abaca, tobacco, coffee and banana planters, earning not only a good income, but contributing to the economic wealth of the nation.

One of these, who had been an active, lieutenant of the Communist movement, summed it up for me in Mindanao in 1954.

"Had other officials practised Christianity as directly as Magsaysay, oppressed Luzon natives never would have been

induced to turn to Kremlin ideology," he said.

When Magsaysay was elected to the presidency he expanded this program's land reform aims and added religious training to Edcor Camp schedules.

"No one who knows the principles of Catholicism can possibly espouse atheistic Communism," Mr. Magsaysay told me.

In less than six months he had completely destroyed the Huk movement and compelled the surrender of its Moscow-trained leader. It was one of the greatest defeats the Reds ever experienced in Asia.

Besides successfully fighting Communism, President Magsaysay helped the Church by promoting Catholic education.

Catholic schools have existed in the Philippines for more than three centuries, but it was not until Magsaysay became President in 1953 that they were officially encouraged to expand their services. By easing their economic difficulties, they were able to accommodate more students. Through a kind of released time program, those students who could not be accepted by schools operated by nuns, brothers and priests, were given religious instruction in addition to the curriculum of the public schools.

He encouraged more fervent practice of the Faith among his people by his own example. It was largely through President Magsaysay's influence that the International Eucharistic Congress was held in Manila last November, when His Eminence Francis Cardinal Spellman, Archbishop of New York and Papal Legate, was his personal guest at Malacanang Palace.

There seemed to be no limit to the vigor with which he expressed his Catholicism.

Though the Philippines long has been considered to be a "Catholic nation," it was only after Ramon Magsaysay took

office that the islands issued postage stamps that openly proclaimed this fact.

It was at his personal behest that the Philippines issued their first Catholic-design stamps. The first was to commemorate the Marian Year, when a five-centavo, blue adhesive reproduced the "Immaculate Conception," a masterpiece portrait of the

Blessed Mother by Murillo. Last December, he ordered the issue of a set of stamps portraying the Sacred Heart."

A devout Catholic, President Magsaysay refused to believe that the public expression of his Faith and the use of Catholic teachings to guide his official acts was "bad politics."

5. *Visit to Emperor of Japan will be a Highlight of Cardinal's Far East Visit*

TOKYO, (NC) — When His Eminence Joseph Cardinal Frings, Archbishop of Cologne, visits this city in May, he will be received by Emperor Hirohito, it was announced.

The Emperor is said to be greatly interested by the prospect of talking with the German prelate whose archdiocese "adopted" the Archdiocese of Tokyo. Already the effects of that "adoption" can be seen in two new churches built in this city with funds raised by the Catholics of Cologne. Cardinal Frings has constantly urged financial and spiritual support for the Catholics of Tokyo, and the members of his archdiocese have been generous.

Shortly after his arrival in Japan, Cardinal Frings intends to visit the World Peace Church in atom-bombed Hiroshima, where he will offer a Pontifical Mass. He is scheduled to preside at the opening here of the new law school of Sophia University

to which Catholics in many parts of Germany have made large contributions.

The Cardinal has a crowded schedule for his three-week tour. He is to lead the Tokyo May Festival procession to the Lourdes Grotto on the outskirts of the city. He will lay the cornerstone of the new St. Boniface Church, partially financed with the German gifts. It is situated in Katsushikaku, an industrial center northeast of Tokyo. He is also scheduled to visit Catholic schools and to participate in the meetings of the Association of Japanese Catholic Organizations and of the Association of Japanese Theologians.

An address will be made by Cardinal Frings at a conference of Japanese priests and bishops to meet here under the sponsorship of Archbishop Peter T. Doi of Tokyo.

While in the Far East the Cardinal plans a brief trip to Korea.

6. *Annual Award for Promoting Foreign Mission Work to be given by Mission Secretariat*

WASHINGTON (NC) — The Mission Secretariat has announced that the first annual "Worldmission Award" will be made to a Catholic layman on September 9 at its annual meeting in the Shoreham Hotel here.

Dignitaries of Church and government will be present and Auxiliary Bishop Fulton J. Sheen of New York, National Director of the Society for the Propagation of the Faith, will be the principal speaker.

The sessions of the meeting will continue through September 11, it was announced.

Father Frederick A. McGuire, C.M.,

Executive Secretary of the Mission Secretariat, announcing the award, said:

"The time has come for all those mission-sending societies with membership in the Mission Secretariat to give public acknowledgment of their debt to the zealous laymen and laywomen who encourage and support their world-wide foreign mission work. The advisory board therefore decided that the 'Worldmission Award' of the Mission Secretariat would be an annual affair and would be presented during the annual meeting to a layman or laywoman whose labors on behalf of the foreign missions have been outstanding."

Press Review

1. Britain Takes A Second Look At Taiwan

MR. Teeling's statement in Taipei that Britain would stand on the side of the free world, including the Nationalists, in the event of war with the Communists has aroused considerable comment.

Some reports have apparently touched up this by no means provocative remark into an assertion that, if the Nationalists went to war with the Chinese Reds, Britain would fight on the side of the Nationalists. This controversial question — which has been turned aside by authoritative London quarters as "hypothetical" — would obviously depend on the other factors involved and cannot be answered by a simple yes or no.

If fighting erupted in the Far East as a result of a Communist assault on Taiwan, it is likely that Britain would not shirk her commitments in the area.

If on the other hand the Nationalists invaded the mainland, it is probable that the British would be unsympathetic to a move which they felt ran the risk of setting off a global holocaust.

In our minds, the chief significance of Mr. Teeling's words lies in the slowly changing attitude of the British people toward the Nationalist government and the China issue.

Mr. Teeling has included Nationalist China among the free nations. This might seem of little significance, but it is important as a signpost towards a change of the British attitude.

At the time of the recognition of Peking, the British rejected the Nationalists as a

discredited, dying regime not only grossly inferior to the Communists in military might, but even inferior to them in popular support and moral calibre.

The illusion that Peking enjoyed general popular support was carefully nurtured by British leftist leaders, and antipathy to the Nationalists was kept alive by Taiwan's efforts to blockade Communist ports.

Thus it is that even today large sections of the British people entertain basic misconceptions about the China situation. They believe that the people on Taiwan are worse governed than those on the mainland, and that most Chinese prefer the Peking government to the Taipei government.

The momentous world events of the past several months have severely shaken many of the free world's false ideas about the Communist empire.

Today the British people are beginning to realize that in Red China now, as in Poland and Hungary last year, apparent content and popular support for the regime may be the thinnest of superficial coverings for dissatisfaction with and hatred of the Communist administration.

This awakening can be greatly assisted by a simultaneous enlightenment about the Nationalist government and conditions on Taiwan. No one will pretend that the Nationalist government has succeeded in ridding itself of all the deficiencies of its inglorious past, but there can be no doubt that it has made impressive strides forward in many ways.

The Taipei government is not a completely democratic government, but it is moving towards real democracy. The Taiwan citizen may not enjoy hundred-percent freedom, but he enjoys vastly more freedom than his unfortunate fellow-Chinese on the mainland.

Mr. Teeling has spoken of impending visits by other British Members of Parliament to Taiwan. These are to be en-

couraged wholeheartedly.

We would like everyone in Britain to gain an accurate and comprehensive picture of conditions on Taiwan and the mainland, and to understand that, whatever the Chinese people may have thought of the Nationalist government in the past, they know now that it is infinitely preferable to the Communists.

Hong Kong Standard

2. *China's Workers Resist Regimentation*

(Condensed from China Weekly)

THE Chinese Reds always claim to be champions of the working class and they often boast in their propaganda that the condition of workers has been ameliorated to an extensive degree. However, these assertions cannot be taken at their face value and the truth is that the living standard of the toiling masses on the mainland of China is falling day by day due to the exploitation by the Communists. Passive resistance among the workers is clearly shown by the following:—

1. The People's Daily published an editorial on Jan. 21 of this year stating: "Recently, there has been much relaxation in the discipline of the workers of various enterprises. In the Agricultural Machinery Factory of Liuchow, Kwangsi Province, some workers were absent for many days or even one or two months without any reason. In Shanghai, many young workers of the An Kien Medical Appliance Plant usually stopped work half an hour or so before their due time, talking, joking, and getting ready to leave. In the Fushun Coal Mine, as many as 118 persons were found sleeping in the shaft during the months of November. In the Tatung Coal Mine, some workers, who could not get their sick leave, found an excuse to assault the medical supervisor. In a certain big plant, a loss of 1,000 working days was recorded once due to the absence of workers on account of illness. Furthermore, some workers did not take good care of their tools; others indulged in gambling, and a few even stooped to stealing."

2. According to the Kwangsi Daily of Jan. 8, 1957: "The staff members and workers of various factories in Wuchow seem to indulge in loose living and pay little heed to work. In a certain factory for manufacturing farm implements, the workers have openly complained that their pay is too small and that they will work according to how much they receive. They often arrive late and leave early, and pay no attention to study meetings etc." On Jan. 16 that paper reported: "Many workers of industrial enterprises at Wuchow have adopted a cold attitude towards the so-called labor competition, and they pay little or no attention to the task of setting up all the rules and regulations for the said competition. With the exception of a few changes in figures, they simply copy the same plan month after month. In the Wuchow Towel Factory, the workers care nothing about the guaranteed production; and many industrial plants have even forgotten to make the monthly reports." The Kwangsi Daily also pointed out that similar conditions could be found in Kweilin, Liuchow, Nanning and many other towns.

3. On Feb. 23 of this year, the Shensi Daily published an article by a Red official in charge of the Industrial Department of the Shensi Provincial Commission in which he stated: "Lately there has been a tendency among the workers (a) to neglect the importance of work and to pretend to be sick or adopt go-slow tactics in the factory; (b) to place their self-interests above those

of the state; (c) to clamor for higher pay, but to refuse to receive political training; (d) to indulge in wastefulness, especially of raw material; and (e) to entertain capitalist ideas with inclinations toward more democratic ways, freely criticizing superiors or even the Communist Party."

4. The Chang Kiang Daily of Feb. 28 declared: "At present there are many workers who despise hard work, particularly the type which requires physical labor. This aspect is peculiarly prevalent among the educated youths who usually feel that there is no prospect for workers. Some young men have no interest in the so-called collective working spirit, others emphasize the free choice of work and do not obey orders from their superiors. They care nothing about the needs of the nation. They lack organization because they pay too much attention to liberty, resulting in numerous unnecessary absences, late arrivals, early leavings, etc. In short, there is no discipline, and many workers have no respect for either the responsible cadres or their leaders. Some workers have even degraded themselves by stealing and other crimes, while others have stooped to corrupt practices. Sabotage has also been discovered, and all these hinder the progress of the movement for increasing production and the carrying out of the project of industrialization of the nation. They also break up the smooth running of various plants and disintegrate the unity of workers." The newspaper also pointed out

that among the workers of the Hankow Railway there were many who complained about their living conditions; demanding relief money, better housing, etc. At the same time, they wanted to have special privileges, promotions, democracy; but they refused to fulfill their obligations and would not obey orders. Often they gathered together in front of labor union offices asking for better living conditions for all workers. When they could not have their demands met, many workers took out their service cards and returned them to the labor union, declaring angrily that they would not work any more.

All the above-mentioned newspapers are Communist publications, and so the authenticity of those reports is unquestionable. They clearly reveal that the workers on the mainland of China are thoroughly fed up with the treatment of the Reds. They have adopted passive resistance to strike back at the cheating lies of the Peking regime. The false propaganda may succeed in deceiving people for a while but no one is to be fooled all the time.

The uneasiness and unrest of the workers in Red China can be taken as the beginning of the end of the despotic Mao Tse-tung Dynasty on the Chinese mainland, for the chaotic conditions will turn from bad to worse day by day. At last, an explosion will take place, and then the totalitarian regime of the Reds will collapse because of the errors made by the Communists.

3. *Poor Agricultural Yield Worries Mao Tse-Tung*

(Condensed from China Weekly)

MAO Tse-tung, the virtual dictator of Red China, once issued a decree that the "Agricultural Cooperative Movement" should be expedited throughout the country and at least 90 percent of all peasants must be made members of this organization within one year. Recently, he has indicated that the harvest will be exceedingly good this year and bumper crops will be reaped by all farmers on the Chinese mainland.

Evidently, the Red Chinese dictator has

been intoxicated by the possession of such a vast amount of political and military power all of a sudden (as the whole of the mainland of China fell into the hands of the Communists so swiftly and his self-aggrandizement has made him forget that agricultural production will not obey his orders so readily. It is true that the people under his tyrannical rule must do what he commands and they have no freedom at all; but to make the fields yield abundant crops is by no means an easy task. It is depend-

ent upon a number of things such as scientific knowledge of farming, technical experience, good seeds, fertilizers, etc. Since Communist China does not have these, she can only rely on weather and nature.

However, both weather and nature have not shown any favor to Red China this year, and so Mao Tse-tung's prediction concerning the rich harvest for 1957 will prove to be another piece of Communist propaganda. In the first place, there has been a severe cold spell on the Chinese mainland, and so most of the spring crops will be lost.

Secondly, due to the arbitrary fixing of quotas for agricultural production and extremely low prices of all products by the Peking regime, most of the peasants are not willing to carry on their farming work in rural districts. Large numbers of them have gone to towns and cities to seek new employment; consequently many villages are deserted. Thirdly, since no one is paying much attention to the land, weeds and insects thrive, and naturally production is curtailed to an extensive degree.

In view of the above, it is unlikely that the peasants on the mainland of China will be able to reap bumper crops this year. Though the Red Chinese dictator desires very much to have the agricultural production increased several-fold, it appears that the harvest will turn out to be quite contrary to his expectation.

* * *

For this reason Mao Tse-tung, chief of the Peking Red regime, feels greatly worried about the agricultural production in China. He realizes that if the harvest fails this year, the very foundation of the Communist structure will be shaken and the

totalitarian rule on the Chinese mainland will probably collapse before long. The main causes are given below:—

1. After joining the Agricultural Co-operative Society, all the Chinese peasants have not made any increase in production. Moreover, most of them now find themselves in debt, and many are even suffering from semi-starvation. Mao Tse-tung's new farming policy proves to be an utter failure.

2. Poor production has not only affected staple foodstuffs but also farm by-products, especially cotton. As a consequence, there is an acute shortage of raw materials, and the various factories cannot carry on their work steadily. This threatens Red China's economy immensely.

3. The Chinese Reds have not only given little or no assistance to the farmers on the mainland of China, but they have always done their utmost to exploit them. For instance, the chieftains of the Peking regime have tried to industrialize the entire nation by enforcing the so-called Five-Year Plan; but they have no real capital to invest in the project. They must rely on agriculture to furnish it. Now the farms, owing to the bad management of the Red cadres, have not yielded any good harvest, and most of the peasants are suffering from poverty and hunger. Under such circumstances, the Communists cannot very well make further exploitation of these poor people; consequently the whole economy of the Peking regime must face bankruptcy, and the failure will lead to total collapse of the entire structure.

No wonder, then, that Mao Tse-tung should be filled with anxiety and worry regarding the agricultural condition on the mainland of China, and it is not known what other drastic steps he will take to exploit the farmers in his desperation.

4. *Red China Eyes Southeast Asia*

(Condensed from Newsdom)

UNDER the direction of Soviet advisors, the Chinese Reds have for the last few years never relaxed their preparations

for invading Southeast Asia particularly Thailand and Burma. They have, therefore, constructed a fine network of high-

ways, plus several important railroads, to link up Yunnan Province with those two countries. Moreover, they have established training centers in Kunming to give special instructions to young Communists for conducting underground activities in Bangkok, Rangoon and other cities as well as rural districts. In addition, the so-called "Liberation Armies" of those two nations are waiting for a chance to overthrow the legitimate Thai and Burmese authorities.

More than two years ago, the Vietminh

Reds under Ho Chi Minh were able to seize half of Indo-China from the French because they had assistance from Communist China. At that time, the Chinese, following the advice of the Russian experts, established special headquarters at Nanning in Kwangsi Province. They worked hand in hand with the Soviets and directed all military operations of the Vietminh Reds against the troops of France. In the end the latter were thoroughly defeated and had to give up the country completely.

Liberation Army

Now similar organizations have been established by the Chinese Reds in Yunnan Province — one for directing all activities in Thailand and the other takes full charge of affairs in Burma. Though both headquarters are nominally headed by Thai and Burmese Communist leaders, all the important work is actually carried out by the Chinese in close cooperation with the Soviets.

Perhaps the world will be surprised to know that a "Liberation Army of Thailand" has already been formed near the Yunnan border. It comprises more than 22,000 men and is under the command of a Thai Communist leader, who is also directing

all secret activities of subversion in that country. These troops are not so well equipped as the forces of Red China, but they are waiting for the opportunity to come when they will receive all necessary arms and ammunition from the headquarters in Yunnan to conduct a military campaign in Thailand.

The responsibility of furnishing all essential supplies to the above-mentioned troops rests on the shoulders of General Li Yen, Commander of the Defence Force of Southern Yunnan. This Chinese Red military chief holds the concurrent post of Commander of the 45th Division of the 15th Army of Communist China.

Peoples Government

Some time before the establishment of the secret Thai Army, the Chinese Reds built up the Communist forces of Burma in western Yunnan. The leader of these troops is a Burmese, and there are approximately 50,000 men under his command. All of them are well equipped with modern weapons, and they call themselves the "People's Liberation Army of Burma." A portion of these soldiers was used by the Chinese to cross the border and invade Burmese territory last year with conspicuous success.

Moreover, the Chinese Reds have also established an underground People's Democratic Government of Burma in western

Yunnan, and this puppet regime is now directing all furtive schemes of infiltration and subversion in that country. However, it is not quite certain whether this organization is controlled by the Burmese Liberation Army leader or whether the troops actually receive orders from that administration.

Yet they both are supported by Red China, and General Cha Yi-shen, Commander of the Defence Force of Western Yunnan, is in full charge of providing all necessary supplies for the People's Liberation Army of Burma. He is concurrently commanding the 40th Division of the 14th Chinese Communist Army.

Besides these military organizations, the Chinese Reds have also opened special classes for training cadres to carry out political activities in Thailand and Burma. Most of the students are youths of the border areas, who have been lured by the Communists to receive instructions to be future agents, and their education consists of language courses and duties of special agents. They have Thai and Burmese instructors as well as numerous Chinese teachers, among whom are large numbers of overseas youths. They are

also taught military science, and the theories of Marx, Lenin and other Communists occupy many teaching hours. Main emphasis is laid on language, and every trainee must receive at least eight months of instructions in several dialects. After graduation, these students are sent to Thailand or Burma to do political work, espionage activities or propaganda campaigns in secrecy. During the training period, of course, they get well acquainted with Soviet experts as well as Chinese tutors, and so they learn a lot about Russia and Red China.

Yunnan-Burma Railroad

In order to facilitate transportation and communication, the Chinese Reds have constructed a number of highways radiating from the Province of Yunnan. They intend to build a total of 5,000 kilometres of public roads to link up with Burma and Thailand.

As usual, the Soviet advisors decide upon the plan and give directions for the Chinese to put it into execution, and the latter employ large numbers of slave laborers to carry out the task. As a consequence, a great deal of the work is done in a slipshod manner, partly due to lack of good materials and partly because of forced labor. Nevertheless, the whole project clearly evinces the wild ambitions of the Communists to extend their influence in Southeast Asia with the hope of devouring the entire region in the near future.

Probably the most ambitious scheme is the building of the Yunnan-Burma Railway which runs along the old Burma Road constructed during the Japanese invasion of China. The whole line is 900 kilometres in length, and it passes many dangerous points as the entire territory is very rough and rugged, indeed. Early in the spring of 1953, the Chinese Reds coerced thousands of young men to work on this project, and they toiled like slaves day after day for several years.

At present, the section from Kunming, the capital of Yunnan Province, to Shiang-yun has already been completed, but the line must travel through perilous places when it gets to the border of Burma. There are many important bridges to build, and they have neither the ability nor the needed raw materials to finish the difficult job. However, they boast that the entire railroad must be completed within this year so that trains may be put in service on this line before 1958.

Once this railway is completed, the threat to Burma will be very great, and the authorities in Rangoon realize this, too. The Chinese Reds are trying to supplement it with a number of highways, and all these manifest that they intend to invade that country sooner or later.

In this connection, it is stated that they are also constructing another railroad in southern Yunnan which will lead to Thailand. In addition, they are also building many highways to reach the border of that country.

As stated before, all the planning is done by the Russian Reds who also direct the Chinese Communists to carry out the project in accordance with their instructions. Thus it is quite obvious who are desirous of enlarging the new empire, while the unfortunate people of China are serving as tools to accomplish that evil task for the Soviets.

Newsbriefs

1.—MALAYAN COMMUNISTS SEEK NEGOTIATIONS TO END JUNGLE WAR

KUALA LUMPUR, Malaya, — (Reuter) — A reliable source here said that the Malayan Communist Party has asked the Malayan government to reopen negotiations to end the country's nine-year-old jungle war.

There was no official immediate confirmation of the report in Kuala Lumpur.

Negotiations to end the war against the Communists in Malaya held at Baling near the border of Malaya and Thailand, ended in deadlock in December 1955.

3 Conditions

The source said the new offer was contained in a letter addressed to Mr. Too Joon Hin, Assistant Minister of Education.

The source said the letter was signed by the Central Committee of the Malayan Communist Party which is believed to have its headquarters somewhere in the border region between Malaya and Thailand.

The source added that the letter contained three conditions for the "peace" talks.

These were:

1. That the Malayan people, including the Malayan Communist Party should be given all privileges enjoyed in democratic countries.

2. That the Malayan Communist Party should enjoy all political freedoms, including taking part in elections at all levels and,

3. That members of the MCP and the Malayan Races Liberation Army (Communist terrorists) should not be punished for the part they have played in the "struggle."

The official estimate of active Communist terrorists in Malaya is slightly more than 2,000 at present.

50,000 Supporters

But Tengku Abdul Rahman now in complete control of Malaya's internal defence and security, has said that they have up to 50,000 active supporters.

He also has described between 600,000 and 900,000 alien Chinese living in Malaya as "potential Communist supporters."

At present there is little Communist activity in Malaya's jungles but government officials have stated repeatedly that Communist subversion is increasing in schools and trade unions in the country.

A Police Special Branch spokesman here urged anyone who had received such a letter from the Malayan Communist Party to hand over the document immediately.

Asked to confirm or deny the report, Tengku Abdul Rahman said: "I did hear that a Communist offer to hold peace talks had been received by a newspaper man.

"But I do not know if it was received by any member of my government."

2.—PEASANT INFLUX IN CITIES POSES PROBLEM FOR RED CHINA

There has been a heavy influx of peasants to Canton, and as a result the Kwangtung provincial authorities have dispatched some 50,000 Chinese Communist party cadres to the rural districts to supervise spring sowing in order to effect production increases.

A well-known analyst of mainland problems said that the Communist move was being adopted to stop the influx of peasants to cities.

"The cadres were sent to keep an eye on the peasant's movement," he said.

Meanwhile, reliable informants from Canton said that the authorities had ordered unemployed peasants to return to their farming chores by the end of this month.

The influx of peasants from the rural areas to Canton had increased the numbers of unemployed in the city, the report added.

Quoting the official Canton daily, "Nam-fong Yat Pao" the report said that Canton's Labor and Manpower Control Committee had instructed various manpower utilization agencies to press peasants to return to their village homes for agricultural work.

It further quoted official Canton municipal authorities as admitting that the unemployment situation, aggravated by the heavy inflow of peasants, was serious.

The Communist authorities have warned that unless the unemployment situation eased the consequences would be serious.

According to another report from Shanghai, a large number of victims of natural calamities in the Chinese provinces of Kiangsu, Chekiang and Anhwei are rushing to the urban areas, notably Shanghai in quest of employment.

This inflow of people has swelled Shanghai's population.

Incomplete but reliable statistics also disclose that up to March 1, some 300,000 people had come from calamity-ridden areas in Kiangsu and Anhwei.

The report said that the Shanghai authorities were using every means at their disposal to encourage the people to return to their homes and make determined efforts to boost agricultural production.

Meanwhile, the same source quoted the "People's Daily" of Peking as saying that the losses inflicted by national calamities on the people of Anhwei were even greater than those of the previous year's unprecedented floods.

Hong Kong Standard

3.—DULLES RE-EMPHASIZES UNITED STATES POLICY TOWARDS RED CHINA

Canberra — Mr. John Foster Dulles, United States Secretary of State, gave America's Southeast Asia Treaty (S.E.A. T.O.) Allies clear notice that America "adhered steadfastly" to its policy of not recognizing Communist China.

He made this statement at the annual meeting of the SEATO Council held in Canberra, but added that he did not want to make United States' China policy a matter either of Council debate or of Council policy.

Mr. Dulles immediately replied that he adhere steadfastly to the three main aspects of its China policy — to recognize Nationalist China, not to recognize Communist China and to oppose seating Communist China in the United Nations.

Conference sources said that the British delegate, the Earl of Home got to his feet immediately after Mr. Dulles completed his speech and asked if Mr. Dulles would make perfectly clear that his statement was designed to be purely information to the Council and not a SEATO policy statement.

Mr. Dulles immediately replied that he could make this quite clear.

Different Approaches

British conference officials said Mr. Dulles' statement indicated the different approaches of the United States and Britain to the principles of recognition. British policy had always been that recognition of a government did not necessarily mean approval of its policies.

An Australian spokesman said there had been some speculation by other world powers that United States policy might be easing from its rigid principle of non-recognition of Peking.

Mr. Dulles said: "First of all, we asked ourselves, will the interests of the United States be advanced by according diplomatic recognition to the Chinese Communist regime? The answer to that is, in our opinion, clearly negative.

"United States diplomatic recognition of the Chinese Communist regime would serve no useful purpose but would strengthen and encourage influences hostile to us and to our Allies and further imperil lands whose independence is related to our own peace and security.

"The United Nations would not be strengthened if Communists were there to represent China and we cannot see that they have any right to this role.

"The United Nations is faced with growing responsibilities. These could not be more readily discharged by giving the Chinese Communists an opportunity to work mischief there.

"If the Communist regime were allowed to represent the Republic of China, it would presumably sit on the Security Council as a permanent member with veto power.

"That Council is a body which by the U.N. Charter is entrusted with the primary responsibility for the maintenance of peace and security in conformity with the principles of justice and international law.

"It would be grotesque if that high responsibility were conferred upon a regime which itself stands condemned as an armed aggressor against the United Nations and which itself is a most conspicuous violator of justice and international law.

Chinese People

"We believe that the United States' policies are not merely in our own interests and in the interest of the Free World but also that they are in the interest of the Chinese people themselves with whom the American people have historic ties of friendship."

Mr. Dulles said the United States Government could see only loss and no gain in recognizing Communist China as it would make overseas Chinese at present loyal to the Nationalist Chinese Government more apt to serve the "subversive policies of the Chinese Communist regime."

Mr. Dulles said the United Nations Charter sought that membership should be

made up of peace-loving governments able and willing to carry out their obligations under the Charter.

U. N. Charter

"There is no evidence that the Chinese Communist regime would represent China in the spirit envisaged by the Charter," he said. "It has fought the United Nations and still stands condemned as an aggressor against the United Nations.

"It seized Tibet by force. It promoted war in Indochina.

"It refuses to renounce resort to war as an instrument of its policy in relation to Taiwan and Penghu in the Straits of Formosa.

"Its conduct towards other nations and their citizens does not reflect the tolerance and good-neighborliness which members of the United Nations are supposed to practice."

4.—NATIONALIST CHINA HAILS DULLES STATEMENT

TAIPEI, (AP) — Nationalist China vigorously welcomed American Secretary of State John Foster Dulles' declaration that the United States will continue to support the Chiang Kai-shek government.

"We certainly welcome the policy statement," said Dr. Sampson Shen, the government spokesman. "It reaffirms the faith of the United States" in Nationalist China.

Some newspapers here recently questioned whether US policy of nonrecognition of the Communist mainland regime was undergoing a change.

All Taipei newspapers headlined Dulles' statement to the SEATO Council of Foreign Ministers in Canberra Tuesday that the United States would continue to recognize Nationalist China; refuse recognition to Red China and oppose it for a seat in the United Nations.

China News, first to comment editorially, said the declaration "clarified the clouded atmosphere of the past months. We admire the foresight of the Secretary. . ."

Nationalist China fears that the United States was considering a change in its China policy were prompted by recent critical statements by a few American Senators.

The Nationalists were particularly irked by a statement by Senator Green (Dem. R.I.) that the United States must someday consider the eventuality of recognizing Red China.

Nationalist China's avowed goal is to topple the Peking regime. It hopes to carry this out through an invasion from Taiwan coupled with revolt on the mainland.

The Nationalist spokesman was asked by newsmen whether the government interpreted Dulles' remarks as an endorsement of this policy.

"That is for the United States to answer," he said. "Our policy remains the same."

The United States is committed to defend Taiwan against Communist attack but says it would do nothing to prevent a Nationalist invasion of the mainland.

American officials here, however, maintain that Nationalist military forces lack air, naval and supply support to launch an attack.

5.—TAIPEI, PEKING FIGHT FOR S.E.A. STUDENTS

SINGAPORE, (Reuter) — A "war" between Communist China and Taiwan to attract Malayan and Indonesian students has been stepped up, said a report in the Straits Times.

The newspaper said Communist China, concentrating on Indonesian Chinese, is intensifying the competition which began nearly a year ago.

"Students who have a Peking scholarship travel in style," the report said. "No expense is spared."

The first of these selected students from Indonesia travelled in airconditioned comfort in the Italian liner Victoria, which carried them to Singapore.

6.—NO RECOGNITION OF PEKING BY FRENCH GOVERNMENT

TAIPEI, M. Pierre Millet., Assistant Secretary for Far Eastern and Asian Affairs of the French Foreign Ministry, assured Nationalist President Chiang Kai-shek his Government's stand of not recognizing Communist China remained unchanged, according to usually reliable Nationalist sources.

M. Millet paid a two-day visit to Taiwan upon invitation of the Nationalist Government. — Reuter.

7.—FAR EAST ECONOMIC CONDITIONS ARE GOOD

NEW YORK, — (Reuter) — Favorable economic conditions continued to prevail in Asia and the Far East in 1956 according to a United Nations survey of the region issued here.

The annual economic survey of Asia and the Far East for 1956 said that "real economic progress" had been made judging from the increased expenditures on development.

But one "somewhat disturbing" factor had been the appearance in many countries of inflationary tendencies with which governments more actively promoting economic development would have to deal.

The survey said it was perhaps possible to recognize a dominant theme in the different countries. Production and trade were both up but imports had risen faster than exports.

"What mainly generated pressure was the continued growth in the expenditures of governments frequently associated with the implementation of development plans," it stated.

Foreign Aid

The survey said the difficulty would have been greater had no foreign aid been made available to countries in a considerable and frequently increasing volume.

"In other words the defence against the adverse byproduct effects of economic expansion and economic development largely

rested in 1956 on various temporary expedients — notably the drawing down of foreign balances which had in some cases been helped by boom export earnings in 1955 — and on foreign assistance."

"Only here and there and in rather bare outline was there visible the structure of a plan for meeting the necessities of the financial aspect of the case on a permanent basis."

The survey said that 1956 had brought growing awareness in the countries concerned that the food problem of Asia had not yet been solved.

Although the output of cereals for the crop year 1955-1956 and most other food crops surpassed previous records for the region as a whole the increases occurred mainly in Ceylon, Nationalist China and Japan.

Smaller Crops

In India, Indonesia and Pakistan, weather conditions brought smaller crops and as a result there had been an appreciable rise in food prices.

The survey said that the inflationary risks of economic development programs were higher than would otherwise be the case. This resulted in larger emphasis on agriculture in the formulation of economic development plans for a number of countries, including Afghanistan, Burma, Cambodia, Red China, India, Indonesia and Nepal as "good examples." A major accent was on the development of basic facilities — transport, communications, irrigation and power — as a prerequisite for more diversified development.

Final trade returns for the year were also expected to show an element of adverse effect in the form of higher import prices and reduced growth of import and export volume, from the closing of the Suez Canal in the fourth quarter.

The survey concluded by saying it was to be hoped that means could be found for continuing, and where possible increasing the flow of external assistance, as well as of private capital, to the region as a whole.

"Concerted international action to obtain a greater and more assured degree of stability in the prices of primary commodities was also clearly necessary."

Rate of Saving

Finally, "practical ways have to be found of raising the rate of saving through taxation or otherwise, so that in time the countries themselves may become able to maintain and raise the rate of investment."

The report referred to the "new emphasis on agriculture in Pakistan's planning, so as to assure an adequate food supply and get full benefit from raw materials as earners of foreign exchange," and to India's "recent conclusion that it was possible and necessary to raise agricultural targets without withdrawing resources from planned uses in other sectors."

"At the same time, efforts are being made, especially by mainland China and India, to industrialize, as Japan has done," the report went on.

"Both countries report impressive gains during their first five-year plans (completed during 1956 in India's case and scheduled for completion in 1957 in mainland China), and in their second plans, not only are both countries intending to set a faster pace but the share of industry, and in particular that of heavy industry, already stressed in mainland China's first plan but not in India's, is to increase markedly."

The need to reduce unemployment and was another leading consideration in some plans, particularly those of Ceylon, India, Japan and the Philippines, the report continued.

Government Role

A feature of the several plans was the role assigned to the government, it said — a role which tended to be large whether public enterprise was favored in principle or not.

"With the exception of Japan, the countries that stress private enterprise nevertheless feel obliged to give the government not only responsibility for laying the needed foundation of basic facilities but also an important part in establishing industries.

"In other countries, the social philosophy may be an added factor. In India, government ownership and control received new impetus from the announced dedication to a 'socialist pattern of society,'" the report said.

"On the mainland of China, the trend towards socialism was accelerated in 1956, but the market mechanism was reported to have been allowed to play a more important part in the economy than before.

"As for foreign exchange, 1956 was a year in which the region was comparatively free of "one of its greatest chronic evils, the instability of world prices of its primary export commodities.

"It was also a year in which foreign aid on an increasing scale to several countries helped avert foreign exchange difficulties, bridge budget deficits and ease food shortages," the report concluded.

8.—PRESIDENT GARCIA CALLED FOE OF COMMUNISM

WASHINGTON, — (UP) — Philippine Ambassador General Carlos P. Romulo said today his country's new President, Carlos P. Garcia, is a dedicated foe of Communism and a "great friend" of the United States.

Garcia, who was Vice-President and Foreign Minister of the Philippines, was sworn in to succeed President Magsaysay who was killed in a plane crash in the Philippines.

Romulo emphasized that he could not speak for Garcia, but he said Garcia's record speaks for itself. The Ambassador told reporters Garcia stood up to Red China's Chou En-lai at Geneva in 1955 when the Indochina issue was being discussed.

Romulo said Garcia told the Chinese Communists that it was the United States who gave freedom to the Philippines and also "started the liberation movement in all Asia."

Romulo said Garcia served as Magsaysay's Foreign Minister from the beginning of the late President's term. He said both men shared the same ideas on national as well as international issues.

"Our foreign policy will remain the same," Romulo said, "because President Garcia will be his own Foreign Minister."

Romulo explained he had been informed that Garcia would not step down from the post of Foreign Minister he held concurrently with the Vice-President's position.

9.—GOOD ECONOMIC DEVELOPMENT PREDICTED FOR TAIWAN

TAIPEI, — (AFP) — Taiwan can demonstrate its "ability and willingness" to serve as a pioneer in economic development in this part of the world, a high American aid official said.

Mr. Gerald E. Warren, Assistant Director for Economic Development of the International Cooperation Administration, China mission, said the "successful integration" of industry with agriculture, fishing, forestry and mining would bring Taiwan an economy it can be proud of.

Writing in the bimonthly Economic Review, a periodical published by the Bank of China Mr. Warren warned of the "pitfalls" in the industrialization of Taiwan.

Mr. Warren said that industrialization is not a goal but "can be taken and discarded."

"It is a program which must be consistently developed and encouraged once begun," he said.

As Taiwan is having two or three rice crops a year and because of its extensive use of fertilizer and insecticides the island's agriculture has become an almost industrialized activity, Mr. Warren said.

In his point of view human skill and ability to respond to training is a "resource of untried depths" on the island.

Taking exception to the high interest rate here Mr. Warren said on an annual basis of 12 to 36 percent only the most speculative type of enterprise can afford the use of such funds.

Rates much in excess of 4 to 6 percent may well prove to be a deterrent to industrialization, he emphasized.

Amidst clamors for expansion of the export trade with Southeast-Asian countries, Mr. Warren reminded local producers of the principle that "supplies of exportable commodities must of necessity conform to international quality standards and be priced competitively with international suppliers."

"Such exports cannot long be subsidized or indulged in short-term political and strategic advantages" he cautioned.

Mission Chronicle

CEYLON

RIGHTS OF CEYLONESE CATHOLICS IMPERILED

COLOMBO, Ceylon, — Ceylon's leading Catholic paper the Messenger, has asked the nation's Prime Minister S.W.R.D. Bandarnaike, to redeem his pledges that minorities would be given equal rights.

The paper indicated that Catholics in Ceylon are being denied the rights of citizens in a democratic state and hinted that the government favors Buddhists, this nations' dominant religious community.

In the name of democracy, said the Messenger, schools, orphanages and founding hospitals have been constructed for the Buddhists by the government. Some schemes favored by the Buddhists community, the Catholic paper continued, have been financed by the government.

At the same time, it was pointed out, other religious groups have been deprived of their right to construct and operate schools. These minorities have also been foiled in their attempt to build and improve churches.

Recalling the assurances given to minorities by Prime Minister Bandarnaike, the Messenger asked him to "redeem those pledges."

CEYLONESE CATHOLICS PROTEST CHOU EN-LAI'S STATE VISIT TO THEIR COUNTRY

COLOMBO Ceylon — Chou-en Lai's visit to Ceylon which began on January 31st came to an end on February 6th. On January 31st one of the prominent dailies of Ceylon headlined the news of his arrival "RED CARPET WELCOME." There-

after the papers gave prominence to the visit. On February 2nd the Messenger, Ceylon's National Catholic Weekly, took up the subject with the following front page comment: "There is a touch of irony in Ceylon welcoming for Freedom Day, the Chinese Premier Mr. Chou-en Lai who arrived here on Thursday, stepping over a blood-red carpet. . . He was lustily cheered by children who were blissfully unaware that they were hailing the head of a regime which stands for the negation of all freedom."

Catholic organizations did not take part in the welcome and the Catholic Students Federation, on their part, printed and distributed a four page folder entitled "The Embrace of Death, Inside Chou's China", in which they called attention to such inconsistencies as Chou's atheism, as a Communist, with his listening to Buddhist monks chant "pirith" at the airport and his visit to the principal Buddhist Shrine in Ceylon. "Chou has been invited," said their folder, "by those who have not yet learnt the terrible lesson of what eventually happens to those whom Communists befriend. Our leaders are playing with fire.... It is only when we are eventually overrun by the Reds that we will believe the danger that exists in friendship with Red China or any other Communist country."

It is to be remarked that it was the intention of the Archbishop of Colombo and of the Catholics of Ceylon to affirm their solidarity with the persecuted Catholics of China.

During his visit Mr. Chou-en Lai took part in Ceylon's Freedom Day Parade of school children. Although he had a place of honor he did not take the salute. It had previously been rumored that he would do so. He visited the Temple of the Tooth but the Chapter of Buddhist Monks did

not come out to receive him nor was the reliquary shown to him.

In his last interview before he left Ceylon he told reporters that China had no particular dislike for the Catholic Church. He said there were 3 millions of Catholics in China and he added that China allowed peoples of various religious persuasions to practise their religion without hindrance!

(Fides)

VIETNAM

SOUTH VIETNAM PROTESTS MASSACRES IN HUNGARY

SAIGON (AIF) — On November 9th, Holy Mass was offered in the Cathedral of Saigon for the people of Hungary. Representatives of all classes attended: workers and students; members of the House of Deputies; Ministers of Government and members of the diplomatic corps. After the Mass the people listened to a reading of the Encyclical, *Luctuosissimi Eventus* of His Holiness Pope Pius XII on the unhappy situation in Hungary.

On the same day, 200,000 people walked in procession through the streets of the capital to protest against the massacre of the innocent people of Hungary.

The people of South Vietnam collected more than 20,000,000 French francs for Hungarian relief and they appealed to the United Nations, through their Government, against the oppression to which the people of Hungary are being subjected.

Refugees from North Vietnam, now living in the South, are doing their part. In spite of their poverty they have made sacrifices and have already collected as much as 500,000 French francs for their Hungarian confreres. In a most moving gesture of Christian solidarity they expressed their willingness to have a group of Hungarian refugees come to live with them and start life anew.

(Fides)

CHINA

FATHER FULGENCE GROSS, O.F.M. RELEASED FROM CHINA TELLS OF PHYSICAL AND MENTAL TORTURE

HONG KONG — Father Fulgence Gross, O.F.M., 53 year-old missionary, on arrival here from Red China told a story of terrific physical and mental torture he underwent under the communist regime for the past six years. "But", he said with a gesture that revealed his wrists scarred from manacles, "although it was physically horrible it was spiritually wonderful. I was never sad".

Father Gross wearing a threadbare black suit and blue cotton shirt borrowed from another prisoner, Father Joseph McCormack, quietly told how the Communists beat him, punched him and holding a sword against his neck threatened to behead him if he did not confess to charges of "espionage".

"I thought I was going to die for sure" he said "but it was only the beginning. They conducted one trial after another, one of which lasted eighteen days. During this trial I was forced to stand for three full days without sleep and with my hands and feet manacled. Everytime my eyes started to close the guards would throw cold tea in my face".

Father Gross said the charges against him were "not true" and that he "did not confess to anything".

The communists then tried to enlist him as a spy against America but he refused. Because of his "obstinacy" he was put into solitary confinement for more than a year. The communists would come periodically to beat him up in an effort to make him confess. To keep himself occupied he prayed constantly, made needles from straw and with strands of thread from an old rag mended his clothing.

He said that he was arrested in Tsingtao on March 29, 1951 and held there until October 29, 1955, a day after sentence was passed on him when he was taken to Shanghai. He said that sentences were passed on the other American prisoners on the same day.

In January 1956, he joined the other American prisoners for the first time when the government took them on a tour of China. They were shown the industrial and agricultural centers of Hangchow, Wuhan, Nanking, Peking and Tientsin but "the trip was a failure since we knew we were being shown only the showplaces of Red China and the trip failed to convince us".

Father Gross stated clearly that from what information he gleaned during his imprisonment he was sure there was no religious freedom in China. He said that as late as September 1955, in Shanghai the communists had imprisoned Bishop Kung, his Vicar General, 50 priests and seminarians and 2,000 Catholics.

He also felt that it would be useless for American newsmen to enter Red China since "they would see only what the communists wanted them to see".

Father Gross, a Franciscan missionary from Omaha, Nebraska, was assigned to the Chowtsun Diocese in Shangtung, September 1932, two years after his ordination. He became Regional Superior of the Franciscans in 1946.

He arrived here on the Glenorchy a week after his release in Shanghai. He reported that of the other American prisoners with whom he had been living for the past year in Shanghai, Rev. Charles McCarthy, S.J. of San Francisco and Rev. John Houle, S.J. of Glendale, California are due for release in June.

Father Cyril Wagner, O.F.M. of Pittsburgh, and Father Joseph McCormick, M.M. of Ossining New York, are due to be released next year. He said that the health of all was fair with the exception of Father Wagner, who is in a hospital being treated for asthma.

100 CATHOLIC REFUGEES FROM RED CHINA LEAVE HONG KONG FOR U.S. UNDER SPONSORSHIP OF CRS—NCWC

HONG KONG, — A group of 100 Catholic refugees from Red China left here aboard the SS. President Wilson, for the United States.

This brought to 930 the number of Catholic refugees sent to the United States under the Refugee Relief Act with the sponsorship of Catholic Relief Services — National Catholic Welfare Conference.

The Refugee Relief Act which was expired, provided for the entry of 9,000 refugees from Red China into the United States. Catholic refugees eligible under the act were processed by the C.R.S. — N.C.W.C. office here which is directed by Father Wilfrid DesLauriers, C.M., of Los Angeles, Calif.

Through the services of this office, a total of 985 Catholic refugees had been cleared and granted entrance visas into the United States before the quota was filled and the Act expired in December. The last group of 55 will leave Hong Kong for the U.S. April 8.

Father DesLauriers explained that priority was given to those who registered first and whose request for a visa was processed before the quota was filled.

Besides those actually sent to the United States, C.R.S. — N.C.W.C. cleared an additional 2,681 Catholic refugees, but the U.S. quota was filled before their visas could be arranged.

In addition to those persons applying for admission into the U.S. Father DesLauriers arranged for the emigration of another 3,163 Catholic refugees to countries of Europe and Asia. These refugees are Chinese, American, Polish, Hungarian, Russian, Filipino, Spanish, French and German.

VETERAN SALESIAN MISSIONER DIES AT ABERDEEN

The Rev. Fr. Theodore Wiczorek died at Aberdeen Trade School, Hong Kong. He was 69.

Fr. Wiczorek was born at Popowo, Poland in 1888. At the age of 18, he began his studies for the priesthood in the Salesian Seminary at Darzawa.

During the Great War his studies were interrupted by military service. Immediately after the war he resumed his

ecclesiastical studies in Italy. During the course of his studies he volunteered for the foreign missions and was sent to Macao where he was ordained in 1923.

For the next five years he served as a missionary in the Siulam district of the Diocese of Macao. In 1929 he was appointed provincial economist and left Macao to take up residence at St. Louis Industrial School.

He filled this post for 23 years during which time he twice visited his many Polish friends both in his native Poland and in the United States.

It was through the generosity of these friends that Fr. Wieczorek was able to undertake the building of the Salesian Seminary at Shaukiwan and the workshop wing of St. Louis Industrial School. It was also through Fr. Wieczorek's untiring efforts that the building of St. Anthony's Church, West Point, was made possible.

He was parish priest of St. Anthony's Church for many years and rector of St. Louis Industrial School.

CHINESE CHRISTIANS TO CHRISTIANS FROM ABROAD "BETTER NOT VISIT US"

HONG KONG (AIF) — The following is a translation of a message which needs no commentary.

"Aiming to strengthen its international position, the Peoples' Government often invites Christians of different countries to visit China. Christians from France, Belgium, Ireland, Hungary and Poland have in fact visited.

"The priests and Christians whom these visitors meet in China are always *Progressives* who are designated by the Government. Foreign visitors to China are made to see that there is freedom of belief in China and that the standard of living is high. They are made to see, in the cases of bishops in prison, that the Government was forced to this action because of their crimes. All of this is entirely without foundation. Visits to historic and picturesque localities are all pre-arranged and foreigners may not go where they wish.

All of those that have anything to do with the reception of visitors, beginning with chauffeurs and servants, must undergo a period of preparation. It is impossible for the visitors to have private conversation or to receive free visits.

"It is certainly a pity that certain ones of these visitors, after having heard false declarations by Communists or Progressives, put their trust in them and later become propagandists by declaring that there is true religious freedom in China.

"This is extremely difficult for true Christians who, naturally, can say nothing and must content themselves simply with prayer to God and to the Blessed Mother to enlighten visitors from abroad so that they will see things as they really are.

"Here is an example. When some Irish Catholics came to visit China, the cunning Communists, knowing that the Legion of Mary was founded in Ireland commanded their satellites to refrain from saying that the Legion of Mary is reactionary. They even declared that the legion of Mary was no longer considered reactionary. The Legionary prisoners, however, were not set at liberty and as soon as the Irish visitors left the Legion became as reactionary as before in the eyes of Communists.

"The Christians of China most earnestly wish that Christians of all countries be advised lest they fall into the trap of the devil by visiting their country."

This correspondent has had occasion to remark the attitude of some visitors who on returning to their own countries play the part of the enemies of God and religion by their propaganda and thus add new sufferings to the already unbearable ones to which the Catholics in China are prey in a perfidious and tenacious persecution.

AGED CHINESE BISHOP REPORTED TO BE FREE FROM HOUSE ARREST; SIX OTHER PRIESTS OUT OF JAIL

HONG KONG, — The Chinese communist regime has released Bishop Simon Chu Kai-min, S.J., of Haimen, Kiangsu, from house arrest, and six other Chinese priests from prison, it was reported here.

Bishop Chu is the dean of the bishops of China. Born almost 89 years ago in Shanghai, he was ordained in 1898 and was consecrated in Rome on October 28, 1926, by His Holiness Pope Pius XI. He was transferred to Haimen in April, 1946. On September 8, 1955, Bishop Chu was placed under strict house arrest. Every effort was made to persuade him to take part in the so-called "patriotic Catholic" movement, to go to Peking and visit the communist leaders or to make some statement affirming the possibility of coexistence, but he constantly refused. Bishop Chu is said to be in good health, though he has lost his sight in one eye.

While the Bishop is now free to leave his house, according to reports, he is still under surveillance. Of the 40 priests formerly working in his diocese, only 25 remain.

The six Chinese priests also reported released include one identified simply as Father Chan and Father Marcus Chang. Both are said to be in serious condition from the effects of their long imprisonment.

It was understood that Father Chan was arrested in 1950 when he accepted an invitation to attend a communist meeting in Pingnam, Kwangsi. The reason for his arrest is still unknown.

Father Chang was arrested for giving aid to a poor man who later became a guerilla and fought against the Reds.

Four other priests reportedly released at the end of January in a Chinese New Year amnesty are unidentified, but it is said that they belong to the Shanghai diocese.

APOSTOLATE AMONG 50,000 CHINESE REFUGEES IN MACAO

MACAO (AIF) — Due to the war with Japan and the Communist occupation of their country about 50,000 Mandarin and Cantonese speaking Chinese from various provinces of China have taken refuge in Macao. Five years ago, five Jesuit priests and a Lay Brother, missionaries who were expelled from China, were entrusted with the apostolate among these refugees by His Excellency the Most Reverend Polycarp da Costa, Bishop of Macao.

In the short time that they have been in Macao these missionaries have had a varied, busy but also successful apostolate: they have administered Baptism to 1,212 persons, usually entire families; they have prepared five Catechists who give their services to the missionary cause without charge for a work that in the future may be of extraordinary value to the dioceses of China; they opened a primary school where they are, today, instructing 350 boys and girls; they conduct a night school where English is being taught to 70 adults and typing to 20. Religious instruction is given to children in the day school and for adults there is a special evening course.

The mission among the Chinese also takes part in social work. With the aid of the Catholic Welfare Services it has built 300 houses and two dispensaries and it has distributed 10,000 bags of rice and flour, 60,000 packages of butter, powdered milk and medicines.

Macao is Portuguese territory; with two small adjacent islands, it has a population of about 250,000 of whom 14,000, inclusive of 2,000 Portuguese, are Catholics. There are 70 priests, members of Religious Orders and secular priests, and 200 Sisters who are working in schools and hospitals. There are 25 Catholic schools with a total enrollment of 10,000.

FIRST GOSPEL COMMENTARY IN CHINESE

HONG KONG — What is probably the first complete Chinese language commentary on the Gospels has been published here by the Franciscan Fathers' biblical studies institute.

The Fathers have just finished a Chinese translation of the four Gospels with the commentary. Previously, they had published an eight volume translation of the Old Testament. The Gospels are the first section of the New Testament to be completed.

The aim of the project is to offer a translation of the Bible in modern Chinese, adhering as closely as possible to the original texts.

'IMPERIALIST SPY' TELLS OF CONDITIONS IN RED CHINA; SUPPRESSION OF CATHOLICS

DETROIT — An "imperialist spy" in the Pontifical Foreign Mission Institute related his experiences in Communist-shackled China.

He is Archbishop Gaetano Pollio, P.I.M.E., who was in Detroit to begin a three-month tour of missions and parishes conducted by the Missionaries of the Pontifical Foreign Mission Institute. On May 12 he will preside at the solemn dedication of the community's first U.S. seminary at Norwalk, Ohio.

The prelate, born in Sorrento, now makes his residence in Naples. He was expelled from his diocese of Kaifeng, China, on October 8, 1951.

Before his exile, on trumped-up charges of "spying" for the United States, the Archbishop was under constant surveillance for two years. The last six months of his stay there were spent in rodent-infected and stench-filled prisons.

He said that before the coming to power of the Chinese puppet government in 1946, there were 91 bishops from 19 foreign countries laboring in China. In addition, there were 26 native bishops. There were also 18 archbishops, three native.

Today, he continued, only 20 Chinese bishops remain to carry on the immense work of Christ's Church and even they are closely watched and controlled in their activities.

To keep the Faith alive, related the Archbishop, the faithful have been instructed to: (1) stay in their own villages where they can gather with trusted companions to pray and occasionally hear Mass; (2) watch for and welcome Chinese priests who travel about the land in disguise administering the sacraments as they go.

"Revolt is impossible," he said, "because the Reds control the people so tightly they cannot even trust the members of their own families."

"Everyone lives in suspicion of the other," the Archbishop said. "Parents

live in fear of their children; children spy on their parents and neighbors fear each other."

Citing an example, he told how an 11-year-old boy was proclaimed by the state as a "hero" because he had betrayed a total of 216 people for "crimes against the state." Among them were his own father, his brother and several relatives.

Archbishop Pollio was the first high-ranking churchman to be imprisoned by the Communists. He was taken into custody in November 1948, and charged with 72 counts against the Chinese People's Republic. Chief among these was his refusal to join or accept the schismatic "national church" created by the Reds. He was also accused of receiving money from the United States to support spies from Formosa; of killing children and of calling upon Japanese war-planes during World War II to bomb refugee camps.

During his persecution he was brought to trial 32 times in four different courts.

INDIA

REMAINS OF FIRST CENTURY CHURCH FOUND IN INDIA

KOTTAYAM — Workers engaged in road construction have found the remains of what is said to be a first century church.

The theory is that the remains are of the historic Nilakkal church, said to be one of seven churches believed to have been founded in Kerala (Malabar) by St. Thomas, India's first Apostle.

According to tradition, St. Thomas landed in Cranganur, the old port of Malabar, in 52 A.D. Tradition holds that he converted many people, wrought miracles, and founded churches at seven places before travelling to Mylapore, Madras, where he suffered martyrdom in 72 A.D.

Interest in the new findings centers on the fact that the "lost" Nilakkal church was long considered a missing link of a chain of churches. While tradition has established roughly the location of the six other churches, the site of the Nilakkal church has baffled historians. About 30

years ago a vain attempt was made to fix the church's location.

The recent discovery is believed to be the church's basement. It is an oblong construction about 150 feet in length. Adjoining it are objects supposedly used as altar and sacristy. The remains of the steps for the church's main entrance are clearly visible.

A tentative solution offered by historians is that the church was abandoned by its Christian congregation somewhere in the 14th century because of some religious trouble. The whole site is covered over with wild growth.

PRIEST SAYS RED VICTORY IN INDIA'S MOST CATHOLIC STATE CAUSED BY GREED OF NON-COMMUNIST POLITICAL LEADERS

MADRAS, India — Communists managed to win the elections in India's most Catholic State by taking advantage of the lack of unity among non-Communist forces.

So declared India's noted anti-communist leader, Father Joseph Vadakkan, after voters in Kerala, 20 percent of whose people are Catholics, elected 64 communists and fellow travellers to the state's legislative assembly.

With two results still to be announced, the communists and their allies have already gained an absolute majority in the 126-member assembly. Red sources have high hopes of forming India's first communist government in this state of 13,000,000 Malayalam-speaking people.

Father Vadakkan, who has been leading the battle against communism in Kerala for the past five years, said that the astounding Red victory was not a victory for communism as such. It was rather a defeat for democratic forces opposed to communism, he declared.

He said that communist forces in Kerala could have been shattered if only non-communist parties had presented a united opposition to the Reds. Communists have gained, the priest pointed out, not because of their inherent strength, but because of the lack of unity and co-ordination among

parties opposed to communism.

Father Vadakkan sought to prove this by citing voting figures from 38 constituencies which the communists won. The figures showed that in 18 of these constituencies the Reds had been elected on minority votes. The majority votes had been split among non-communist parties and "independent" candidates.

Father Vadakkan recalled that the anti-Red organization he heads had foreseen this possibility long before the elections and taken steps to avert a communist victory. He pointed out that the organization had initiated moves for a straight fight with the communists. It had placed before political parties a program of withdrawal of non-communist candidates which would have forced the Reds into a man-to-man fight with their opponents, he said.

The failure of these moves, Father Vadakkan, said, forced his organization's leaders to make a direct appeal to the people. With this end in view, it sponsored a convention in Mattancherry which advanced a plan for specific support of non-communist candidates, the priest said. Under this plan, the priest recalled, non-communist votes were asked to be concentrated on an agreed candidate from among the communists' rivals in a particular constituency.

Father Vadakkan said that the scheme had worked in areas where organization workers were able to avoid the splitting of non-communist votes. In other constituencies where the communists won, the scheme had been ignored because of the greed of political leaders, Father Vadakkan said.

Kerala had been lost to the Reds because of the avarice and narrowmindedness of political parties and their indifference to the desire of the people to preserve democratic values, Father Vadakkan declared.

INDIAN INQUIRY CENTER SENDS OUT OVER 2,500 LETTERS IN 18 MONTHS

POONA, India (NC) — The Catholic Inquiry Center here has brought the Church into the homes of about 2,500 inquirers in India during an advertising campaign in the past 18 months.

The objective of the campaign, patterned after a similar campaign operated by the Knights of Columbus in the United States, is to make the Church better known to non-Catholics of India.

The first step in the campaign was an advertisement in a secular newspaper, to which 2,433 persons responded.

The letters are sent out under the letters IHS. To Catholics, of course, the initials are the familiar Greek monogram for the Name of Jesus. But to those responding to the advertisement, they simply mean Institute for Home Studies.

The center is directed by Father Peter Sontag, an American Jesuit who has spent 34 years in India.

INDIAN CHURCH DESECRATED BY ANTI-CHRISTIAN MOB

BOMBAY, India, (NC) — One more Catholic Church has been broken into and desecrated by a mob of anti-Christian rioters here.

The mob opened the tabernacle in the Church of Our Lady of Lourdes and threw the consecrated hosts around in the sanctuary. They destroyed whatever sacred vessels they were able to find.

The most notorious incident in a long chain of desecrations of Catholic churches occurred in 1955 in Vardhman Nagar, when the mob attacked the priest and members of the congregation during services.

INDIAN ARCHBISHOP DECRIES STATE'S 'UNJUST' ATTITUDE TOWARD PRIVATE SCHOOLS

TRIVANDRUM, India, (NC) An Indian Archbishop has described the government's attitude toward private schools in the country as manifestly unjust.

Archbishop Benedict Mar Gregorios of Trivandrum said that an accepted Indian maxim that private schools can do no good is lamentable.

On the contrary, he pointed out, in an enlightened and well-ordered state where the principles of democracy and freedom are really valued and preserved, private education will be held in highest esteem.

Concentrating his views on the situation in Kerala, the nation's most Catholic state, Archbishop Gregorios said private schools have contributed greatly to make that state the most literate in India.

The Syro-Malankarese Rite prelate gave the principal address at a convention of more than 300 university professors from 30 privately-owned colleges in Kerala.

The meeting was held to protest the exclusion of private colleges from a government-approved plan to provide better wages for university staffs.

Archbishop Gregorios said the attitude that private schools are of a lower order of merit is "manifestly unjust." At the same time, he said that no one pretends that every private school is perfect in every respect.

But he declared that it is not wise or just to blame the failings of some schools on all the schools in the state. The government exists, he said, to remedy the failings of individuals, not to stifle citizens' initiative and resources.

It is the duty of the state particularly in university education to accept and encourage private initiative. The variety in private initiative, the prelate pointed out, "keeps away monotony, enriches education, ensures freedom in the pursuit of truth and makes progress of knowledge possible."

The state's role in this context, he declared, should be primarily to exercise vigilance in maintaining standards, and to encourage all those who offer to serve the cause of education.

Archbishop Gregorios said the community and the state have the duty to ensure that those who devote their energies to forming and training the nation's leaders have the material means and conveniences of a life worthy of their calling.

The administrations of private schools, said the Archbishop, are unable to come to the aid of the professors because they are already being taxed to provide facilities for higher education.

In this respect, it is only the state that can effectively give assistance to both the schools and the teachers, he concluded.

JAPAN

CATHOLIC OFFICIALS SPEAK TO DEPARTING EMIGRANTS

YOKOHAMA — Father Felix Verwilghen, C.I.C.M., assistant secretary-general of the National Catholic Committee, and Mr. Francis Kodama, both members of the Steering Committee of the Japan Catholic Migration Commission, addressed two groups of Japanese emigrants at the official training center in Yokohama. About 150 persons were bound for the Dominican Republic and 50 for Brazil.

The speakers were introduced by Mr. Koseki, director of the training center, where the emigrants must spend the last week before the ship departs. The conference gave the listeners a general idea of the place Catholicism holds in the world and, in particular, in the countries where they are going. After the meeting pertinent literature was distributed to the emigrants.

CANADA GIVES 150 BOOKS TO TOKYO'S SOPHIA UNIVERSITY

TOKYO, Japan, — Some 150 books concerning cultural aspects of Canada were presented to Sophia University here by the Canadian government.

T.C. Davis, Canadian Ambassador to Japan, made the presentation to Father Francis X. Oizumi, S.J., president of the university. The books were selected from among the leading works of Canadian authors on art, economics, history and other sections of Canadian life.

The volumes will be used by students in the newly inaugurated Center of Canadian Studies at the Jesuit school. This center is directed by Father Jules van Overmeeren, S.J., professor of economics at Sophia.

The purpose of the centre is to investigate the possibility of cultural exchange between the two nations. It will also organize exhibitions of national artists from the two countries.

Last year, Sophia received law books from the Italian government and history books from the Portuguese government in recognition of the school's 40 years of

effort in promoting international understanding and friendship.

RECORD GROWTH OF CATHOLIC SCHOOLS IN JAPAN DURING PAST YEAR

TOKYO — According to the 1956 statistics just released by the Education Department of the National Catholic Committee here, Catholic schools in Japan, ranging from universities to kindergartens, number 545. This marks an increase of 230 schools since 1951.

The total enrollment of pupils numbers 109,736. Of this number 11,078 are Catholic pupils. Last year there were 102,726 pupils in Catholic schools throughout the country.

(Fides)

300 YEAR-OLD CHRISTIAN RELICS DISCOVERED IN JAPAN

ROME — During the past few years some very precious Christian mementoes of the seventeenth century were uncovered in the northeastern part of the large island of Honshu, Japan, in territory that belongs to the Diocese of Sendai. Discovered were medals, a Cross, Christian Registers and some tombs of Martyrs. Among the objects found was a large bronze medal with the Immaculate Conception on one side and Saint Ignatius on the other. On the Immaculate Conception side the Blessed Mother is shown standing with the crescent at her feet. This side is inscribed: "Tota pulchra es amica mea et macula non est in te." On the reverse St. Ignatius is shown kneeling in front of a vision of Christ carrying the Cross. In the exergue are the words: "Ego vobis Romae propitius ero." This medal, oval in shape (six cm. x eight cm.), was very likely the insignia of the members of the Marian Congregations which the Jesuits employed as apostolic cooperators.

Among the population of the province of Iwate in the region where these discoveries were made there are still some oral traditions such as the expression: "the locality where the blond missionary used to baptize" or "the path of the Martyrs." It is quite possible that villages of this zone,

such as Misusawa or Tokugazawa, the latter meaning "the Tomb of the Cross," may produce other reminders of the first Catholic missions in Japan.

JAPANESE HONOR POPE'S ANNIVERSARY

TOKYO, On the 18th anniversary of the coronation of His Holiness Pope Pius XII, Archbishop Maximilien de Furstenberg, Apostolic Internuncio to Japan, held a reception in Korin Mansion here.

Among the distinguished guests were Prince and Princess Takamatsu, the brother and sister-in-law of Emperor Hirohito.

MOTHERS-SUPERIOR IN TOKYO NATIONAL CONFERENCE

TOKYO — One hundred and sixty regional superiors and their assistants representing over 60 congregations attended the first National Conference of Superiors of women religious held in Tokyo at the National Catholic Committee headquarters.

Opening the conference Archbishop Maximilian de Furstenberg, Apostolic Internuncio to Japan, pointed out that this was the first time that such a conference had taken place in Japan and that it would serve as a pattern for future meetings. His Grace went on to say that with the approval of the Holy See such meetings of Superiors of women religious, have been held in various countries with a view not only to promote unity, but also to study the factors in modern life most likely to give a fresh impulse for religious life.

The main items on the agenda were the exposition of the civil laws and procedures as they affect Catholic institutions in Japan; educational institutions and education in general; social welfare matters, in particular the question of the formation of a centrally organized (with diocesan branches) National Catholic Hospital Association and an affiliated National Catholic Nurses' Association.

Father A.W. Bryson, M.S.C., secretary-general of the National Catholic Committee, outlined the Conference procedure and with the assistance of his staff lectured on the

Juridical Persons Law of Japan and its application to the Church's religious educational and social welfare activities.

"RESURRECTION" NOH PLAY WILL SHOW IN TOKYO ON EASTER

TOKYO, (NC)—Commemorating Japan's entry into the United Nations a Noh play called "The Resurrection of Christ," will be presented on Easter Sunday.

A Noh play is an ancient form of Japanese drama dating back over 700 years. Performances are given by actors who wear masks to indicate the types of characters being portrayed. The action is accompanied by music, dances, and chanting.

Members of the committee for the play include Father Herman Heuvers, S.J., pastor of St. Ignatius Church, and Chief Justice Kotaro Tanaka, a Catholic.

Replicas of the costumes and masks to be used in the Noh play will be presented to His Holiness Pope Pius XII, Queen Elizabeth II of Great Britain, and President Eisenhower.

CROSSWORK PUZZLE NETS JAPANESE POOR 125,000 YEN

TOKYO (AIF) — Father Aloysius Michel, S.J., a native of Wiesbaden, Germany solved The Japan Times (Tokyo-English-language daily) Prize Puzzle and won 125,000 yen (approximately \$350) for the poor. Father Michel's prize money was the highest won since the contest began two years ago. He gained his victory after 16 entries over a six month period.

Father Michel directs the Sophia Settlement, a welfare project operated by Tokyo's Jesuit Sophia University to aid the poor of slum areas here and instruct students in social problems. The Settlement was established twenty-five years ago by the Jesuits and has served about 90,000 needy people ranging in age from one month to seventy years. It has not only been an outlet for the charitable aspirations of the students of Sophia, but it has been the seedground for many a vocation among the young men and women.

In the lean years following the war the Settlement received help from many directions especially from the American Occupation Forces.

The prize money will be used for extension to the Settlement's dispensary.

KOREA

BENEDICTINE PRIEST LEADS COMEBACK OF DISPERSED MONKS IN SOUTH KOREA

WAEKWAN, Korea, Father Timothy Bitterli, O.S.B., who directed the strong post-war Benedictine come-back in Korea, was honored here by prominent clergy and laity.

The occasion was the silver jubilee of the ordination of the Swiss-born Prior of St. Maur's Monastery. It also marked the solemn dedication of a new Benedictine student hostel by Father Bitterli.

St. Maur's Priory was founded less than five years ago. It is gleaming white priory buildings overlooking the famous Nakdong River (of Pusan perimeter battle fame, July to September, 1950) were completed in late 1954.

Father Bitterli's double celebration was attended by the entire body of Korean Ordinaries, including Bishop Thomas Quinlan, S.S.C., Vicar Apostolic of Chunchon and Regent of the Apostolic Delegation to Korea. Former north Korean Benedictine parishioners, now resettled in south Korea, were prominent in the large attendance.

The Benedictine influence was dominant in pre-World War II Korea. It died when the Benedictine abbeys at Wonsan in north Korea and Yenki across the Yalu River in Manchuria were confiscated and their communities dispersed by the Reds after the end of the war.

The Benedictine comeback began even as the Korean war raged. And from the newly-founded St. Maur's, Father Bitterli, nominated by His Holiness Pope Pius XII to be Apostolic Administrator of Tokwon and Hamgheung, the two former northern Benedictine-run territories, planned details of the comeback. Father Bitterli is also Apostolic Administrator of Yenki.

Korean Benedictine priests and Brothers were the first members of the new community. Then from Europe returned big and small groups Swiss and German Benedictines who were formerly attached to Wonsan and Yenki.

Most recent to return were Father Ernest Siebert, O.S.B., and Father Joseph Fennglein, O.S.B., with a combined 35 years Wonsan experience.

The St. Maur community today numbers 16 Benedictine Fathers and 15 Brothers. They direct, in addition to their educational work, eight parishes in the Waekwan area. Also helping in Waekwan are Korean secular priests of the two former Benedictine northern territories.

Swiss, German and Korean Benedictines make up St. Maur's. The motherhouse of the priory is St. Ottilia's Archabbey in southern Bavaria.

KOREA HONORS LATE PRESIDENT OF PHILIPPINES

SEOUL, Korea, — A requiem Mass for the late President Ramon Magsaysay of the Philippines was celebrated here by Bishop Paul M. Ro, Apostolic Vicar of Seoul, in the Cathedral of the Immaculate Conception..

Among those present at the Mass was Cosme P. Garcia, Philippine Minister to Korea, who is the brother of President Carlos P. Garcia, who assumed the presidency of the Philippines after President Magsaysay's death.

Also present at the Mass were U.S. Ambassador to Korea Walter C. Dowling and Mrs. Dowling.

MALAYA

CATHOLIC MISSIONS AND OVERSEAS CHINESE

ROME (AIF) — In 1952, a missionary who was forced to leave China, where he had labored for many years, on returning to his home country in Europe made it a point to visit Hong Kong, Singapore, Djakarta and other places where there were large groups of Chinese. He thought of the apostolic opportunity among these

13,000,000 of souls and he came to the conclusion that it would be a worthwhile effort to strive to promote and coordinate the Catholic apostolate among the Chinese in overseas countries. The next year, 1953, the Singapore Catholic Central Bureau was born.

A small group of apostolic men dedicated themselves to the task and now after only a few years of existence their undertaking can point to some noteworthy achievements. Through their efforts the Chinese communities in various countries outside China are made known. They have prepared a Catholic Directory of the Chinese of the Diaspora as well as a catalogue of the Chinese clergy. They have a four page fortnightly paper Hai-Sing-Pao which has a circulation of 7,000 among Chinese in 49 countries. They also publish an illustrated paper for children called Lo-Feng-Pao which, besides its Chinese edition, appears also in English, Vietnamese, Siamese, Tamil, Indonesian and Korean with a total circulation of 92,000. Not to be overlooked is the bi-monthly Sin-Touo-Sheng (Voice of the Priest) which reaches 800 subscribers.

The Singapore Central Bureau has a bookstore, reading-room and a Chinese Catholic Center in Singapore. It publishes a 32 lesson (Chinese and English) course in religion. (This same course is also published in Indonesian and Dutch in Makassar.) It aims to aid the apostolate in schools, parishes and Catholic centers and offers its service to priests, Sisters, Catechists, seminarians, teachers and students. It has helped in the establishment of a parish in one country, in the development and growth of schools, etc. in others. The Bureau has contacts with 148 Chinese priests in 52 countries.

The importance of this work can hardly be exaggerated. In January 1957 the Reader's Digest carried an article entitled "Red China 'Attacks the Heart' of South-east Asia." The article shows the extremes to which the Communists are going in their effort to win the overseas Chinese for their own purposes. One gets the impression that there is no limit to the financial resources of those engaged in this work. The Catholic apostolate does not need that

kind of financial aid yet one who looks on sees how carefully resources must be budgeted for the Overseas Chinese Catholic Apostolate cannot refrain from paying a tribute to the workers who, with more aid, would truly yield fruit a hundredfold.

PAKISTAN

PAKISTAN PRESIDENT SENDS BIRTHDAY GREETINGS TO POPE

KARACHI, Pakistan, — President Iskander Mirza of Pakistan has sent the following message to His Holiness Pope Pius XII on the occasion of the 18th anniversary of the Holy Father's coronation:

"The government and people of Pakistan join me in offering Your Holiness heartiest greetings and sincere good wishes on the happy occasion of the anniversary of your coronation.

"We wish Your Holiness good health and happiness in years to come."

Archbishop James C. Van Miltenburg of Karachi held a special reception for 500 government officials, diplomats and important officials of Karachi.

LAY APOSTOLATE IN PAKISTAN SUPPLIES FOR SHORTAGE OF MISSIONERS

KARACHI (AIF) — In Pakistan, one of the best ways to make the Church known is through the lay apostolate of the Social Worker, the Catholic Actionist and in an outstanding way, through doctors and nurses. By showing forth the teaching of the Church by their actions, these apostles can do much among the poor and needy in offices and factories and among the sick in hospitals and dispensaries.

There is a shortage of missionary personnel proper, i.e. of priests, Brothers and Sisters and this is true especially in two dioceses where circumstances are such as to justify the hope of more numerous conversions. Muslims are very strongly opposed to conversions to Catholicism on the part of their own but they are more lenient when there is a question of the conversion of non-Muslims. There is a rather good

prospect for the conversion of the *Santals* in the Diocese of Dinajpur and of the aborigines in the Diocese of Chittagong both of which are in East Pakistan but it also happens that there is a great shortage of missionary personnel in both of these dioceses. It will be of interest to note some of the efforts that are being made in Chittagong, one of these two dioceses.

To begin with there is project to establish a Community or Congregation for Bengali girls who will have the education of youth at home as one of their tasks. Social work among village women is regarded as a primary task. The girls who belong to this community will remain Bengalis as they will follow Bengali customs and dress which will be adapted to the Religious life. This will reveal to the Sisters and to all that it is not necessary to be transformed into a European or an American in order to live the Religious life.

In the Chittagong Hill Tracts, a tribal area on the North-South line bordering on Assam and Burma, an area of about 5,000 square miles, there is an aborigine population which is divided approximately as follows: 215,000 Buddhists; 41,000 Hindus; 18,000 Moslems; 9,500 Animists and about 3,700 Christians of whom the majority are Baptists. Catholic missionary work began in these hills in April 1955. At the present time there are about 50 Catholics there. When the first missionary went there to introduce the Church he was regarded as an intruder but little by little the tribal people are beginning to realize that the missionary is a helper. The next step is to give these people the Gospel message. There is only one missionary at present who can devote himself to this task and he is confronted by the problem of getting around and also of learning at least the four major tribal languages. There are also ten minor tribes, each having its own language, its own dress. At the present time Catechists are being trained for the four major tribes.

CATHOLIC SCHOOLS IN PAKISTAN

DACCA — Catholic Schools in Pakistan number 363, with a total enrollment of 45,992 students. There are seven colleges attended by 748 students and 31 orphanages

with 1824 inmates. The following safeguards and freedoms in the new Constitution of Pakistan, have special relation to schools.

“No person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious workshop, if such instruction, ceremony or workshop relates to a religion other than his own.

“No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any religious institution maintained wholly for that community or denomination.

“No citizen shall be denied admission to any educational institution receiving aid from public revenues on that ground only of race, religion, caste, or place of birth.

“In respect of any religious institution there shall be no discrimination against any community in the granting of exemption or concession in relation to taxation.

“Every religious community or denomination shall have the right to establish and maintain educational institutions of its own choice, and the State shall not deny recognition to any such institution on the ground only that the management of such institution vests in that community or denomination.”

PHILIPPINES

MAGSAYSAY FUNERAL MASS HELD IN MANILA PARK; PAPAL NUNCIO PREACHES; POPE SENDS SYMPATHY

MANILA, P.I., — (NC) — A message of sympathy from his Holiness Pope Pius came as hundreds of thousands of Filipinos thronged to Luneta, Manila's public park, to pay their last respects to their popular President, Ramon Magsaysay.

Highlight of the six-hour funeral service was the pontifical high Mass celebrated by Archbishop Rufino Santos of Manila in the park. Earlier, the Archbishop had ordered Masses said in all the churches of his arch-

diocese for the repose of the President's soul.

Archbishop Egidio Vagnozzi, Papal Nuncio to the Philippines, who preached at the Mass, said no man could have received the overwhelming tribute the President had been given by his people unless he were a great man.

"While we raise up our prayers to the all merciful God for the repose of his soul," said the message from the Pope, "we extend sincere sympathy to the government and members of his family upon whom we invoke the comfort of our special apostolic benediction."

The crowds that attended the Mass followed the procession back to Congress Hall where state funeral services were held. The new President, Carlos P. Garcia, was among the high government officials who eulogized the late President.

He said Ramon Magsaysay's most imperishable works are those he wrought among the least and lowliest. "The masses of our country," he said, "had begun to lose faith and hope in the government. Then he came preaching by word and deed that government was of, for and by the people."

Seventeen-year-old Ramon Magsaysay, Jr., son of the late president and a student at LaSalle College, a Catholic school, stood in Congress to thank the Filipino people and government leaders for their expressions of sorrow.

"There is no more comforting thought for us, the living, than that he who has gone is loved and remembered by his people," the youth said. "He loved the people, he loved freedom, he loved God. If we all continue to practice those loves, then he shall not have died in vain."

From the capitol, the casket was borne slowly through the growing crowds toward Manila's North Cemetery. At the cemetery, waiting thousands broke through strong police and army cordons to swarm over the burial site.

Archbishop Santots gave the blessing at the graveside.

PHILIPPINE CATHOLIC ACTION TO MEET IN MAY

ILOILO, Philippines, — The fourth National Convention of Philippine Catholic Action will be held here from May 13 to 17, on the theme, "Diocesan Coordination of Catholic Action."

All the members of the Philippine hierarchy, officers of various national and diocesan organizations and the chaplains of the branches of Catholic Action are scheduled to attend.

Dr. Jose Hernandez, president of Philippine Catholic Action, will be the presiding layman. Archbishop Egidio Vagnozzi, Apostolic Nuncio to the Philippines, will preside at the closing session.

TAIWAN

BRITISH CATHOLIC M.P. VISITS TAIWAN, DECRIES WORLD'S LACK OF CONTACT WITH CHINESE STRONGHOLD

TAIPEI, Taiwan, (NC) — "When I visited Taiwan in 1936, while it was occupied by the Japanese, my every move was watched. Wherever I went there was a detective at my side. Now I may go wherever I want, and talk with whomever I want."

This was the reaction of William Teeling, the first British Member of Parliament to visit Taiwan since it became the seat of the Chinese nationalist government. Mr. Teeling is the senior Catholic member of the governing Conservative party in Great Britain.

The British statesman came to Taiwan as a private individual, and not in any official capacity. Though Great Britain recognizes the communist regime in Peking, and thus has no formal relations with the Nationalist government, it does have a consulate in Taipei.

"There is much that can be done by private individuals to give the British public a better understanding of Taiwan," said Mr. Teeling. "While some of the unpleasant facts about the communist regime on the mainland have become generally known in England, very little is known about the real situation in Taiwan."

Mr. Teeling feels that much more could and should be done to bring a better knowledge of Free China to the British public.

"There is a Free China Information Bureau in London, but it is hampered by lack of funds. On the other hand, the communist regime seems willing to spend large sums of money for propaganda purposes. There is also a recently established Association of Friends of Free China, but that is not enough, either."

Mr. Teeling expressed anxiety to have the British people become acquainted with the reality, spirit and accomplishments of Taiwan and the Free China government.

While in Taiwan, Mr. Teeling was received by President and Mme. Chiang Kai-shek. He also visited Archbishop Joseph Kuo of Taipei and Archbishop Anthony Riberi, Apostolic Internuncio to Taiwan.

LAYWOMEN, MISSION AUXILIARIES, DO MUCH TO HELP CHURCH ESTABLISH NATIVE CLERGY IN MISSION AREAS

TAIPEI, Taiwan, (NC) — The society of lay women missionaries known as the International Catholic Auxiliaries lives up to its name here — it is truly international.

The team of three auxiliaries active in Taipei is composed of women of three nationalities — Belgian, Chinese and English. The first vocation here has been that of a Korean girl.

The auxiliaries came to Taipei in 1953. In conformity with the aim of the society—to help native bishops in mission countries educate the laity — they sought to establish contacts with young people, above all university and college students.

Miss Norberte D'Haene of Belgium teaches French at Shu Chou University and at the Ministry of Education. Miss Lucie Tu of China, a trained nurse, assists at the Taiwan University Hospital. Miss Cecile Lewis of England teaches at the Normal University. Their house is a social center for students and during the summer vacation the auxiliaries help out at student camps organized under Church auspices.

Already there are several young Chinese girls anxious to join the ranks of the auxiliaries — but the first vocation in Taiwan was that of a Korean girl, Dorothy Minn.

The daughter of the former Korean consul in Taiwan, came in contact with the International Catholic Auxiliaries while a student of the National Taiwan University. After graduation she expressed a desire to join the society of laywomen and is now at the training center in Brussels, Belgium, where the members undergo at least two years of intensive spiritual, missionary and professional training. At the end of the training period the auxiliary takes an oath of loyalty and obedience to the statutes of the society.

MISSIONER FIGHTS BATTLE OF WORDS WITH ABORIGINAL WITCH DOCTOR ON TAIWAN

TAIPEI, Taiwan (NC) — Recently, Father John Poupon, a priest of the Paris Foreign Mission Society who lives with the Ami tribe in the Apostolic Prefecture of Hualien, did battle with a stubborn witch-doctor in his territory. It was a battle of words and bluff.

The young Breton Missioner had baptized a man on his death bed. He was the last member of the family to be baptized and the local witch-doctor was incensed at the final renunciation of sorcery. While Father Poupon was preaching at the funeral Mass, the witch-doctor stood at the door of the church and heckled the priest.

In frustration and anger, the witch-doctor raised his voice and cursed the priest: "If you proceed to bury this man facing away from the sea, you will die tomorrow morning!"

Annoyed by the persistent interruptions, Father Poupon turned to the sorcerer and said: "All right — but if I die tomorrow morning. I shall return in the evening for you."

That was enough for the witch-doctor who apparently had not been kidding and did not think the missioner was kidding either — he hurried away with what remnants of dignity he could muster.

LETTRE DE FAMILLE

SITUATION RELIGIEUSE EN CHINE COMMUNISTE

UN excellent texte de l'Agence Fides essaie de faire le point de la situation religieuse en Chine communiste au début de l'année 1957. Le *Mission Bulletin* estime que la meilleure "Lettre de Famille" pour le mois de mai est, en donnant à ses lecteurs connaissance de ce texte, de les inviter à recommander plus que jamais à la garde de Marie l'Eglise militante et souffrante du continent chinois. Voici la teneur exacte de ce texte :

"Il est toujours difficile de faire le point d'une situation essentiellement mouvante, sur laquelle on ne dispose que d'informations fragmentaires. Cependant, à la lumière de nombreux témoignages, écrits et oraux, parvenus depuis le début de cette année, on peut, sans risque d'erreur majeure, esquisser ainsi la situation catholique sur le continent rouge.

"L'Eglise catholique connaît actuellement une période d'acalmie. Aux brutalités de 1955-1956, a succédé une paix apparente, due, semble-t-il, à un double facteur.

"D'abord, il n'est pas douteux que le gouvernement communiste a été gêné par les réactions internationales provoquées par ses excès en matière religieuse. L'indignation soulevée dans le monde entier par les événements du 8 septembre 1955 et l'arrestation de Monseigneur Kiung, évêque de Shanghai, n'avait pas été prévue. L'ampleur des protestations n'a pas seulement étonné Pékin; elles l'ont, momentanément au moins, assagi. On se rend compte que ces méthodes ne paient pas et que ce n'est pas le moyen de faire entrer la Chine communiste par la grande porte de l'ONU dans le concert des nations.

"D'autre part, il faut se souvenir que les meilleurs défenseurs de l'Eglise, évêques, prêtres et laïcs, sont toujours en prison et qu'une partie du clergé dit "libre", cédant

à la lassitude, à la peur, ou simplement dans l'intention de "sauver" ce qui reste de l'Eglise catholique, essaie d'accepter un *modus vivendi*, une coexistence pacifique plus dangereuse pour l'Eglise que la persécution brutale. Au fond du cœur, ce clergé n'a pas capitulé et reste indubitablement fidèle à Rome. Mais, il n'a pas cru devoir ou pouvoir affronter l'extermination et aller plus loin dans la résistance organisée aux décrets impies.

"Telles sont les raisons majeures qui expliquent la trêve actuelle.

"Il faut d'ailleurs se garder de généraliser. Nombre de prêtres n'ont pas transigé et n'ont admis jusqu'ici aucun compromis. Mais ils sont le plus souvent confinés dans leur propre résidence, sans contact avec l'extérieur et dans l'impossibilité d'administrer les sacrements. L'immense majorité du peuple catholique n'a pas transigé non plus, mais il se voit dans la douloureuse obligation de "choisir ses prêtres", comme l'écrivait tristement l'un d'entre eux. On peut dire que l'audience d'un prêtre est d'autant plus considérable qu'il est moins compromis avec le gouvernement et le parti, qu'il est d'autant plus estimé et considéré qu'il est moins "patriote" au sens communiste du mot. On signale telle ou telle église qui s'est trouvée désertée comme par enchantement du jour où le curé s'est soumis au joug de "l'association patriotique".

"Que cette situation soit dangereuse, on ne saurait le dissimuler. Un pasteur protestant australien, le Révérend Malcolm Mackay, affirmait récemment que "l'Eglise en Chine est aussi libre qu'un tigre en cage". Il ajoutait que les dernières informations indiquaient que le tigre avait fini par accepter sa cage et que, de tigre, il était devenu chat domestique. Sans doute le Révérend Mackay parlait-il des églises pro-

testantes, mais le danger est réel aussi pour l'Eglise catholique qui, en partie du moins, pourrait finir par s'habituer à la cage.

"Fort de cette victoire plus apparente que profonde, le gouvernement s'est efforcé d'amplifier ses avantages. Il a, sous couleur de patriotisme, entrepris une sorte de fédération des diocèses catholiques. Il multiplie ses faveurs pour ceux qui se soumettent et entrent dans ses vues. Il a libéré un certain nombre de prêtres et de chrétiens qui ont promis de prêcher la collaboration. Il insiste d'une façon presque comique auprès des visiteurs de passage sur l'inexistence de la persécution et la liberté religieuse entière des catholiques sur le continent. Fin 1956, il faisait courir un bruit presque incroyable : il envisagerait un rapprochement avec le Saint-Siège. Des voyageurs, qui avaient approché les plus hautes autorités de Pékin, s'en faisaient les porte-paroles.

"Encore plus étrange est la propagande qui s'exerce actuellement sur quelques centaines de prêtres et de séminaristes chinois réfugiés à l'étranger pour les persuader de rentrer en Chine continentale. Tout est possible, affirme-t-on ; l'Eglise jouit d'une entière liberté. Que les sceptiques viennent voir : le voyage est payé par le gouvernement.

"Plus fort encore. On sait d'une manière indubitable que des autorités communistes chinoises se déclarent prêtes à recevoir quelques missionnaires étrangers. On signale cependant "qu'à une Chine nouvelle mieux vaudrait envoyer un personnel nouveau". Il suffit que le candidat adresse une requête au gouvernement de Pékin par laquelle, "reconnaissant les dispositions bienveillantes du gouvernement chinois envers l'Eglise catholique, il sollicite l'autorisation d'aller en Chine travailler au bonheur et à la prospérité du peuple chinois".

"Il n'est pas difficile de voir que toute cette propagande est habilement dirigée vers le même but : chloroformer l'opinion publique tant en Chine qu'à l'étranger et opposer le "sectarisme" de Rome à la magnanimité de Pékin.

"Mais toute cette propagande vient se heurter à des faits irrécusables. Les prisons sont encore pleines de prêtres qui, comme

disait récemment l'un d'entre eux, "préférerai-je se séparer de leur corps que de se séparer du Christ". En dehors des prisons, les prêtres dits "libres" ne sont pas en mesure de distribuer les sacrements selon les normes de l'Eglise et de leur conscience et, comme le Père X., se voient appeler au poste de police le plus proche pour "explications", s'ils ont seulement prêché en chaire la pure doctrine du Christ."

(Agence Fides, février 1957)

* * *

Et voici deux autres communiqués sur la situation générale en Chine :

LE RIDEAU DE BAMBOU S'ENTROUVE.

"Depuis l'installation du régime communiste en Chine, le problème crucial pour beaucoup d'étrangers comme aussi pour les Chinois s'énonçait ainsi : "Comment sortir de ce paradis?" Les frontières étaient hermétiquement closes, les visas de sortie accordés au compte-gouttes et pratiquement jamais, ou du moins d'une façon rarissime, à des Chinois. Ceux qui s'échappaient le faisaient à leurs risques et périls. Beaucoup y perdirent la liberté et même la vie. La situation d'un grand nombre de familles était du fait même tragique (et le demeure d'ailleurs encore) pour l'immense majorité : nombreux étaient les pères de famille qui avaient femme et enfants sur le continent sans aucune possibilité de réunion.

"Or, il est certain que, depuis plusieurs mois, les frontières de Macao et de Hong-kong ont vu arriver nombre de Chinois pourvus de visas en règle. Ce qui était extraordinaire il y a seulement un an devient maintenant assez fréquent.

"Sans qu'il soit possible de donner des chiffres et sans pouvoir préciser le pourcentage de visas de sortie accordés par rapport au nombre de demandes, on peut en conclure qu'il y a eu un certain "élargissement" et que le rideau devient, d'une certaine façon, perméable et du reste, semble-t-il, dans les deux sens.

"Sont ainsi arrivés à la frontière des Russes blancs, qui attendaient leurs visas depuis trois et quatre années, des hommes d'affaires et employés chinois, des jeunes filles, des enfants, des Catholiques qui ont

goûté des geôles communistes et même, chose extraordinaire, une religieuse chinoise Petite Soeur des Pauvres. C'est à notre connaissance la première religieuse chinoise qui ait obtenu un visa de sortie en règle.

"Ces voyageurs ne sont pas en général très loquaces. L'une des émigrantes avait été menacée : "Si je parle, on me coupera la tête." Ils sont en général assez désorientés par la nouveauté du monde qui s'offre à eux et angoissés par les problèmes d'avenir. "C'est bien d'être sorti, mais maintenant il faut vivre."

"Il est difficile de dire quelle est la raison vraie de cette politique plus libérale du gouvernement communiste. On en signale plusieurs aspects. L'un de ces réfugiés affirmait ainsi que les autorités continentales poussaient actuellement à l'achat d'appareils de radio à ondes courtes de fabrication locale et que toute liberté est accordée d'entendre les grandes émissions étrangères : Voice of America, BBC, Radio-Paris, etc... Il ajoutait — fait symptomatique — que les gens ne parlent jamais entre eux de ce qu'ils ont entendu. La Radio a donc permis à plusieurs de se tenir au courant des événements de Pologne et de Hongrie.

"Le service postal lui-même semble s'être élargi. "Quoique les lettres soient lues et recopiées par la censure", elles passent ainsi que certains colis.

"Il est trop tôt pour savoir si ce changement d'attitude est une tactique temporaire ou quelque chose de permanent. Il faut espérer que le gouvernement de Pékin comprendra qu'il n'a rien à gagner à retenir de force des citoyens qui visiblement n'ont pas su comprendre les beautés du régime.

"Mais, en attendant, le nombre des Chinois déplacés risque d'augmenter encore en même temps que l'acuité des problèmes que pose leur réinstallation dans la vie."

(Agence Fides, mars 1957)

LA CHINE VERRA-T-ELLE SOUS PEU UNE NOUVELLE PURGE ?

"A la veille de l'Assemblée consultative du Peuple, le Président Mao Tse-tong a convoqué, du 27 février au 1er mars, une Conférence, suprême et élargie, de l'Etat. 1.800 personnes de différents milieux ont participé à cette Conférence.

"Nous ignorons si le discours du Président a été publié. Mais nous savons que l'un des problèmes abordés par l'autorité suprême a été celui du "Règlement correct des contradictions internes du Peuple". Aussitôt le discours prononcé, les membres participants, comme des abeilles diligentes, se sont réunis par petits groupes pour butiner le miel présidentiel et, dans l'après-midi du 1er mars, se tint l'assemblée plénière d'approbation générale.

"Peu après, le 5 mars, sous la signature de Lu Ting-yi, chef de la propagande, paraissait dans le Journal du Peuple un long article. Il traite de la "Rectification du comportement" parmi les membres du Parti. On y avoue que "de nombreuses tâches du Parti ont été accomplies de manière inconsiderée et sans pouvoir être rectifiées en temps voulu".

"Les membres du Parti y sont traités sans ménagement. Parmi les anciens, certains s'enorgueillissent de leurs mérites ; d'autres, oublieux des expériences historiques du Parti, se sont éloignés des masses et de la réalité.

"Quant aux nouveaux membres, ils ne se rendent pas encore compte de la nocivité du subjectivisme, conservent des pensées mauvaises, héritées de l'ancienne société, et n'ont pas encore transformé leur idéologie de petit bourgeois en idéologie prolétarienne.

"La camarade Lu conclut à la nécessité de lancer au sein du Parti entier un nouveau mouvement de rectification du comportement des cadres.

"Voilà un son de cloche extrêmement "stalinien" qui ne laisse présager rien de très agréable pour les membres du Parti, qu'ils soient de l'ancienne ou de la nouvelle génération, ni pour le peuple chinois en général, qui sait d'expérience que les purges ne se limitent jamais à la classe "privilegiée".

"De bons observateurs estiment que ce nouveau "mouvement" n'est autre qu'une diversion provoquée par les autorités de Pékin aux prises avec des difficultés économiques et financières considérables."

(Agence Fides, mars 1957)

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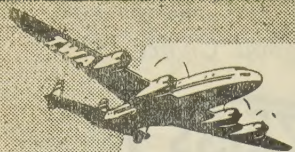
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